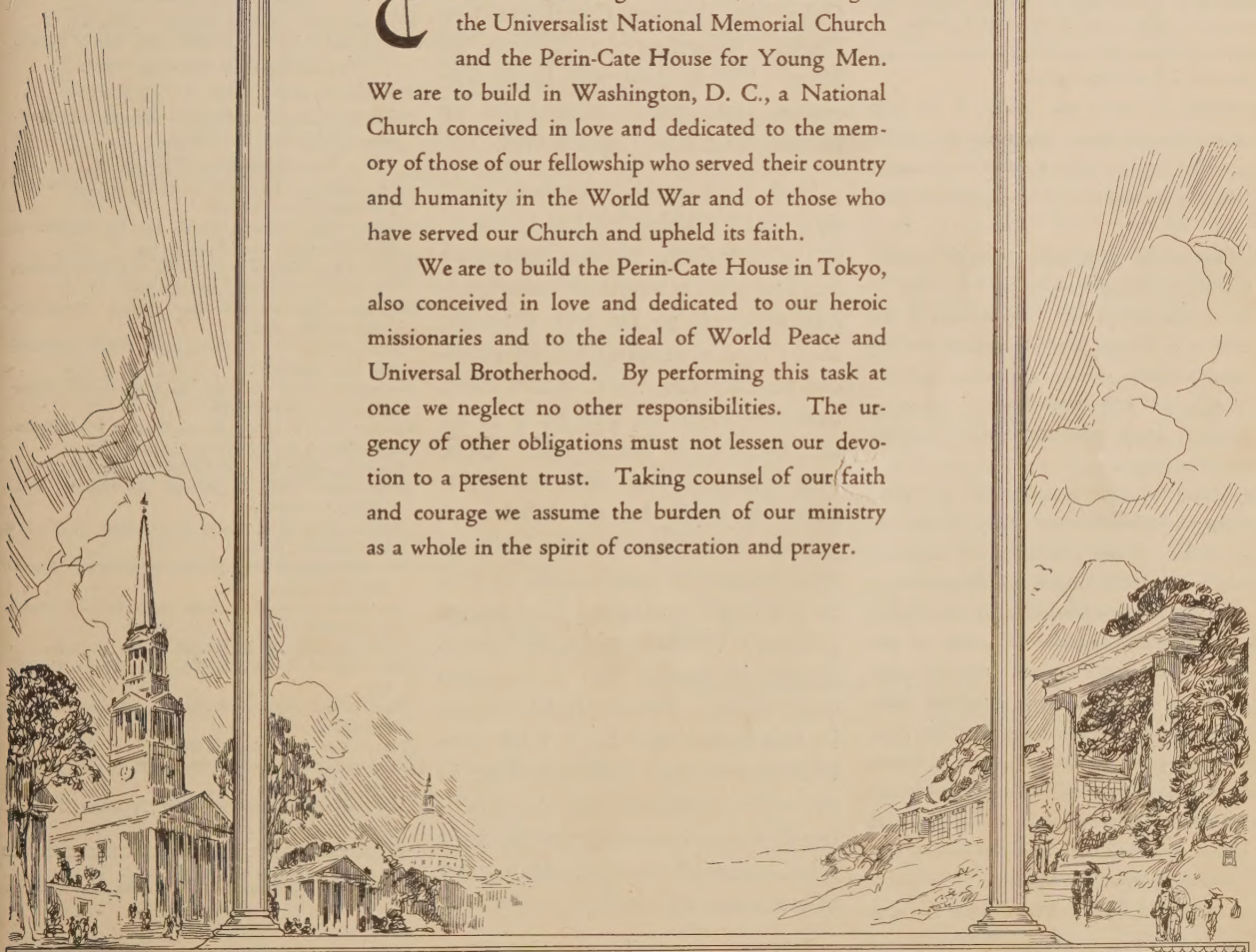
The Universalist Leader

JANUARY 1923 A.D.

A New Task for the New Year

THE New Year brings a new task, the building of the Universalist National Memorial Church and the Perin-Cate House for Young Men. We are to build in Washington, D. C., a National Church conceived in love and dedicated to the memory of those of our fellowship who served their country and humanity in the World War and of those who have served our Church and upheld its faith.

We are to build the Perin-Cate House in Tokyo, also conceived in love and dedicated to our heroic missionaries and to the ideal of World Peace and Universal Brotherhood. By performing this task at once we neglect no other responsibilities. The urgency of other obligations must not lessen our devotion to a present trust. Taking counsel of our faith and courage we assume the burden of our ministry as a whole in the spirit of consecration and prayer.



New Year's Number

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917 authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from epurtable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60TH ST., CHICAGO

The Publisher's Column

THE LEADER announces with great satisfaction a series of articles by the Associate Editor, Dr. John van Schaick, Jr., on

"Seeking Our Kinsfolk Around the Big World"

to begin early in 1923.

On January 23, Dr. and Mrs. van Schaick will sail from New York on the steamer Empress of France. They will take a "Clarke around the World Cruise" *via* Cuba, the Panama Canal and the Pacific, returning to Europe in May. There they will leave the cruise and spend some time in independent study and travel.

This is a most important and significant development of the larger Universalism. No man among us has had such a wealth of cosmopolitan contacts as Dr. van Schaick. Red Cross workers and sympathizers around the world know him, and will welcome him as a great ambassador of good will. Mrs. van Schaick's rare gifts as a linguist will make her the ideal companion and helper. They will go with letters of introduction as well as personal reputations that assure intimate contacts with the most significant people and movements everywhere. The resultant articles in the *Leader* will be a vital contribution to our understanding of our world problems and a quickening of the universal sympathy that must be ours if we are to be worthy of our name and faith.

We feel sure all our subscribers will want to call this announcement to the attention of their friends, and suggest that they make sure that the *Leader* comes to them regularly so that none of these articles be missed.

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Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV No. 52

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

This special New Year's number of the "Leader" accompanied by the photogravure supplement of the Universalist National Memorial Church and the Perin-Cate House, together with editorials and descriptive articles explaining the whole project, marks the opening for the first time, in a comprehensive way, of the Campaign for these two worthy and notable memorials, authorized by the Universalist General Convention and under the direction of the General Convention and the Order of Universalist Comrades.

East is East and West is West, but they meet in our New Year's task.

* *

The Perin-Cate House will help to make Universal Brotherhood a practical reality.

* *

The Washington-Tokyo Campaign is the first big challenge to the Comrades of the Christ Crusade.

* *

We must put a guide-post at Washington, cross roads of the world, pointing the way to Universal Brotherhood.

* *

"Home"

What "home" is to you and to us, the Perin-Cate House in Tokyo will be to the Japanese boys who are lone students in a strange city. Let's make it a real home for them, not a mere boarding-house, but a splendid home-like place with comfort, cheer, and Christian privileges, a place where Western culture will thrive amid Oriental surroundings.

A Fitting Memorial

What is the most fitting memorial for those who have been good and great? A massive tablet? A towering monument? A master artist lay dying, with his crowning picture incomplete. His boy sobbed by his side and thought of the vast mausoleum that he would build in honor of his illustrious sire. But the old man took him by the hand and said, "Finish my work! Finish my work!" The fathers of our faith and the soldiers of our faith would care little for any memorial that was simply to perpetuate their names; but they would care much for an enterprise, like that at Washington, which is to continue their service for mankind.

Our Supreme Task

We bought bonds to buy bullets. We trained men to fight for righteousness. We preached sacrifice and service, they practised them. Our supreme task in their memory is to give, train, preach and serve that democracy may be made safe, men may become brothers and the world be saved. We must make it plain that they live in our memories and that "they have not died in vain."

The Way of Life

The way of hope is the way of life. The way of action is the way of increase. Nothing could bankrupt a denomination more surely than fear and retrenchment. Nothing could be more helpful than the choice of a worthy enterprise, with vigorous management, generous giving and successful outcome. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"Thine Ancient Sacrifice"

New national budgets, cancellation of debts, disarmament, are all mere details of little importance compared with a new national and international heart and conscience. These latter will bring order out of chaos, the former will not. "Still stands thine ancient sacrifice, a humble and a contrite heart." Our two proposed memorials will be factors to generate the greatest force in the world—brotherly love. Disarm minds and hearts of hate and international strife will be impossible.

The Picture Pages

The architect, the engraver, and the printer have co-operated to give us these beautiful reproductions of the drawings for the Washington Memorial Church and the Perin-Cate Home. Of course they help to make the New Year's number of the *Leader* more at-

tractive and inspiring, but we believe there are Universalists everywhere who will wish to preserve and perhaps frame them as reminders of what they themselves are doing through their Church to make their faith in brotherhood a daily reality in the lives of our brothers everywhere.

* *

THE HOUSE THAT LOVE BUILDS

CONSCIOUS of the vicious enticements calling to the multitude of students in Tokyo, if you knew that your lad was living in a safe place, known as the Perin-Cate House, you would call it "The House that Love built." If the influence of that House saved a boy from moral and spiritual wreckage and he was your boy, you would regard the money invested in this House as well spent—just to save your boy. Being Japanese, it means that you had no way of protecting these boys and that you accepted the situation in Tokyo as an inevitable evil, but if a group of Christian men and women in America built the House that was successfully protecting and uplifting your boy and other boys in college, what a feeling of gratitude you would have for those friends in America! What a friendly spirit would shine in your eyes, as you looked across the ocean to America!

Fathers and mothers are alike in their anxieties and appreciations, whatever their color or name. They want their sons and brothers to live in decent surroundings, especially in the adolescent and student years. They want the boys to graduate with manly honors. Well, whatsoever ye would that others should do unto you in your need, do ye even so unto them in their need.

* *

THE WASHINGTON CHURCH AS THE UNIVERSALIST EMBASSY

THE Universalist Church in Washington is bound to be one in which Universalists everywhere feel a peculiar proprietorship. That is inevitable because of the peculiar nature of Washington and of the relation of the American people to it. It is unlike other great national capitals in that not only sentimentally but literally it belongs to the nation. London is the capital of the British Empire, but the empire did not create London, nor does it own it. When, however, Americans from New England or New York or the Middle West or the South or the Pacific Coast visit Washington, as they do in constantly increasing numbers, it is *our* Capitol and *our* White House and *our* Monument and *our* Lincoln Memorial, *our* President, *our* Government, of which they think and speak.

Boston one may revere, New York may stir his pulses, the prophetic vision of the Chicago which its far-seeing leaders cherish may thrill him, the young civic giants of the western coast may cast a spell over him, but Washington he feels he owns. It reflects America, at its best increasingly, at its worst sometimes; but it reflects.

In that same proprietary mood the American Universalist visiting Washington feels toward the church of his fellowship. It is not a local parochial enterprise. It is his church. If it is worthy to represent us, he is gratified and spreads the contagion to the folks back home. If it inadequately represents us, he is more than disappointed; he is resentful, as toward an injury done himself. It is a reasoning of the heart, not of the head, but it is instinctive and unescapable.

It is this quality of *representativeness* that gives distinctive character to the civic life of Washington. It is what justifies and requires the erection of a church-building and the exercise of a spiritual and community ministry that shall worthily represent us, by the united effort of us who will be represented. Every local church from Maine to California will be strengthened. The loyal Washington parish will be relieved of the unjust burden of being expected to maintain a denominational shrine for us all to be proud of at its expense. The cross section of the American people resident in Washington for longer or shorter periods will take us with the new seriousness with which we take ourselves. And our message can be proclaimed from a more commanding vantage-ground in a center from which streams of influence, spiritual or material, are flowing out to all the world. The Washington church is the Universalist embassy at the Capital of the nation and one of the capitals of the nations. Shall it be suitably housed and speak with an interpretative voice?

* *

THE MEMORIAL CHURCH

THE Universalist National Church at Washington is in a real sense to be a Memorial Church, and in two very significant lines. It is first of all a memorial to those who in any way served in the World War. Some made the great sacrifice overseas; some obeyed the country's call in service at home. In this group were men and women, boys and girls. How eminently fitting that at our National Capital the Universalist Church should have a memorial in recognition of the spirit of sacrifice and faithfulness manifested by its people! Our faith is the one that above all others has presented to the world the basis on which peace can become permanent and universal. Its great call to mankind is to practise daily deeds of brotherhood, and daily to seek power from the God of all nations. The erection of this church in Washington, while a memorial to the faithfulness of its sons and daughters, is also an appeal to the world to make the practise of the Golden Rule a daily and universal practise.

This church will also be a memorial to the heroes of our faith. We have a long line of men and women who dared to be loyal to their convictions and to work for the establishment of the law of love, and this at a time when churches generally were preaching the doctrine of fear and despair. From Murray and Potter down to the present we have a line of brave prophets whose message has cheered the world. What, then, more fitting than that in this Washington Church, where there are to be memorials to the heroes in the struggle to put down the autocracy of kings and establish the democracy of people, there should be memorials to the heroes of our Church who sacrificed to put down the autocracy of creeds and establish the democracy of religion?

In this new church there will be chances for all sorts of memorials, in honor of all kinds of heroic service for the church and community. There will

be places for gold stars, for lists of names, for memorial plates on pews and walls, tablets to individuals or churches; all this detail has as yet to be worked out. But when once completed, this church shall say to all nations and people who visit Washington, "Here is a church whose message is the brotherhood of man and the fatherhood of God and the daily practise of the Christian life."

* *

THE THRILL OF IT

IF this number of the *Leader* does not thrill you through and through you should consult your doctor or your minister, or both, and find out what ails you. For it is a call to go adventuring for the Kingdom of God. The Washington Church and the Perin-Cate House are not just buildings. They are ships of the spirit for voyaging to new and nobler worlds of brotherhood and service. They are prophecy much more than history, symbols of our faith in our Faith. Remember that "what made Columbus great was not the discovery of a new world but the faith to follow a new idea beyond far horizons."

* *

A CITY BEAUTIFUL

THE new church in Washington will fit into a general plan designed to make Washington one of the most beautiful cities on earth.

For years Washington was a mud hole. Only the site selected for the new "Federal City" was a compromise. Only a few Virginians had real enthusiasm for it. New York, Boston, Philadelphia and even Havre de Grace on the Susquehanna were convinced that the selection was a mistake and that their respective claims eventually would be recognized.

The rapidly developing West felt that when the change came, the Capital should go nearer the geographical center of the country. For over half a century formidable attempts were made to move the Capital away from Washington, and though the attempts failed the result was to hold back the work of development. Nobody wanted to put a permanent memorial at a temporary capital.

Happily those days are passed. The Civil War helped settle the matter forever. Great armies massed about Washington, great decisions made there, great figures like that of Lincoln working there and dying there, gradually put Washington deep in the minds of everybody as the center of our national life.

Soon after the war, a bold and ruthless governor of the District of Columbia started anew the work of beautification. Hills were cut down, avenues were cut through, and parks were laid out. Shepherd was sacrificed like many a bold public servant and became an exile in Mexico, but his widow lived long enough to attend the unveiling of his statue in front of the District Building.

The Fine Arts Commission soon after was appointed. City planning on a wide scale has been done.

Washington, although now considered one of the beautiful cities of the world, unquestionably is in its infancy as a city beautiful. Each year sees progress made. Even in a single decade works of imperishable beauty like the Lincoln Memorial and the Arlington Amphitheater have been added to a list which includes the Capitol, the Washington Monument, the Treasury, the Union Station, the Senate and House Office Buildings, the Pan American and Red Cross Buildings, as well as a lengthening list of beautiful churches. To that list will be added soon a church by Coolidge which bids fair to be his masterpiece. The National Universalist Memorial Church as projected is so beautiful that it will be noteworthy even in this city of beautiful memorials.

One look at the plans and photographs of the three buildings projected, the House of Worship, the House of Service and the House of Study, is convincing.

We must make the beautiful dream a beautiful reality.

* *

THE OLD CHURCH AND THE NEW

THERE are beautiful traditions which have come to cluster around the old church in Washington.

One is of the yearning of the early Universalists to have a church of their own, and the vision they had of the opportunity before us as a denomination in a city in which "Senators, Representatives, the President and his Cabinet, and Ambassadors from all parts of the world are gathered together."

Another tradition is of the courage and patience of men like the late Rev. W. W. Dean, the Rev. A. B. Grosh, and the Rev. W. W. Curry, who pushed forward the work.

The old folks in Washington speak with unchanging affection of the early laymen, like the gentle, kindly Quaker, W. G. Gove, like George E. Noyes, H. L. Sherwood, Judge Blanchard, Governor Sidney Perham, James W. Webb and others who showed what loyal laymen can accomplish.

There are the traditions of Sunday school picnics, of Optimist Club meetings, of church socials "around at the houses," and of church fairs forty and fifty years ago. There are the stories of death and disaster, like when the old Ford Theater collapsed, killing and injuring some of our people and adding another tragic chapter to that in which is told the story of the assassination of Lincoln.

Some of the old folks like Charlotte Merrill, keen and alert at ninety-six, are still with our society there. Nearly all of those of earlier years have gone on.

The Washington Church has been a country meeting-house in a great city. It has had the atmosphere of the little white church in the country, behind which one used to tie his horses and in front of which one used to visit "after meeting."

Can the memories and memorials and traditions be transferred? Can they be perpetuated? Will the new structure be a spiritual successor of the old?

There is not the slightest doubt about it. What gives the traditions permanence are the elements of loyalty, love and sacrifice which they contain. Such elements do not depend on any one form of brick or marble or on any particular street corner.

These traditions were transferred from hall to hall in the early days and from the last hall to the first church.

They will be transferred from the first church, which has served its day and generation nobly, to whatever new structure the denomination may rear, because they are the things which can not die.

How Washington Feels About It

F. H. Briggs
Moderator of the Washington Parish

FOR over a quarter of a century there have been Universalists all over the United States who have had visions of a National Universalist Church in Washington. In the spring of 1921, when, after the death of Dr. Levi M. Powers, the General Superintendent and the committee of the Washington parish were consulting concerning the future of Universalism in Washington, the question was raised whether the time had not arrived when our denomination should be represented in the Capital City, not by a Cathedral Church, but by one typifying our faith—simple, dignified and beautiful, to be equipped with those accessories which would enable our denomination to perform that service for the Capital City for which Universalism stands and which it is ever anxious to perform.

Such a project, if successful, would, of course, mean a close and hearty co-operation between the Washington parish and the General Convention.

Therefore, the first step was to ascertain the sentiment of the local parish. At a meeting called for that purpose the whole project of a National Church was fully discussed and the Washington parish expressed unanimous approval of the project.

With the action of the Executive Committee of the General Convention and of the General Convention itself in session at Detroit, and the subsequent plans for making the financial campaign, the readers of the *Leader* are thoroughly acquainted. And now the time has arrived for the launching of the financial campaign for the Universalist National Memorial Church.

A lot, ample in size, peculiarly adapted by its situation to a proper display of the projected buildings, has been purchased, and the Washington parish is "on its toes" ready to co-operate with the General Convention and the Universalists of the nation to make the Universalist National Memorial Church not only one of which Washington will be proud, and which will give to our faith its proper representation in our great Capital, but one which every Universalist in the land will wish to visit and in which he will feel a pride of ownership.

The Washington parish is not only conducting a vigorous campaign for funds, but it has actually begun to pay, and it is probable that it will be a long time before it will stop paying, for it is confidently expected that it is entering a period of growth and prosperity.

The new pastor, Dr. Clarence E. Rice, began his labors here on Dec. 3. He is receiving a cordial welcome and the parish is unitedly behind him.

With a definite objective such as the establishment of this National Church in Washington, it is expected that, under the wise direction of Dr. Rice, by the time the church edifice is constructed, the Washington parish will be bigger, stronger and more efficient than ever in its history.

Universalist Women and the Washington-Tokyo Campaign

Ethel M. Allen

AS the Washington Church-Perin-Cate House Campaign has been presented from time to time, by the various leaders in our denomination, it has seemed that the Universalist Comrades had a most timely vision when it was decided that memorials should be erected in the Capital Cities of the two nations which have been attracting much attention in the past year or so.

To erect a memorial in Washington in honor of our young men and women who have served in the Great War and to those who have given special service for the spread of Universalism, should challenge not only the Comrades but every woman in the denomination.

May the women endorse this not as a duty, but as an opportunity, that through this Memorial the message of Love and Good-Will toward man may be radiated to the uttermost parts of the world by those coming under its influence.

The Women's National Missionary Association has often realized that projects in Christian work promoted by other denominations might be advantageous to Universalists. And if it is an advantage for other denominations to have a National Church in the National Capital, it is quite as important that the Universalists should have a National Church in Washington.

The Perin-Cate House—what could be more fitting than to erect a living monument which will carry on the work that these two men had so desired might be done?

The worth of the Blackmer Home is being realized more and more each year. We find these young women making up a large part of the working force in the various activities of the Tokyo church as well as assisting with the kindergarten work in the Shizuoka church, and then when they marry and go into their own homes, they thus establish Christian homes. When we were told that no other denomination had a native social worker in Tokyo until Miss Matsu Koyama, a product of the Blackmer Home, returned to Japan to take up this work, we felt the Universalists might well be proud of the results from this one Christian Home for girls.

There is every reason to believe that the Perin-Cate House for Young Men will mean to the denomination what the Blackmer Home has meant to it. A Christian Home in Tokyo for young men who are seeking a higher education, coming from all parts of the Japanese empire, will be the means of developing

native workers, which is one of the greatest assets in mission work, and the opening up of avenues for the spreading of the Universalist message.

It has often been said that the women were the pioneers in missions; nevertheless there have always been some *loyal supporters* of the cause among the men (we remember that splendid man, Lucian Blackmer, who made possible the Blackmer Home), and now that the *men* of the *Universalist Church* have lined up for action for the extension of Universalism, every member of the Women's National Missionary Association, yes, every woman in the Church, should show her appreciation by supporting the Washington-Tokyo Campaign.

The Y. P. C. U. and the New Year's Task

Stanley Manning

THE Young People's Christian Union and its individual members are squarely behind the task to which the Church is summoned at the beginning of 1923. It is not simply because of what the Union will receive, especially in the Washington church, where the local society will have ideal rooms and where conventions and conferences can be conveniently held, but because of the significance of these two projects, that the young people of the Church are interested. They have many reasons for their interest.

First of all, the young people are loyal to the Church, and when the Church, speaking through the General Convention, calls for faithful work and generous giving the Union answers, "Here am I; send me."

Second, the Union has just given Clifford and Margaret Stetson to the work in Japan, and while no one knows now exactly where their work will be, there has been some expectation that his will be connected with the Perin-Cate House. The Rev. Sempo Ito, whose work in Shizuoka has been for several years the Union's contribution to Japan, has been selected to head the work in the new Home for young men in Tokyo, and the good wishes and financial support of the young people will go with him.

Third, the Washington Church is to be a memorial to our young men who gave their lives in the cause of democracy and brotherhood in the World War. Many of them were members of the Union when they entered the service. Many of those who came back are members of the Union to-day. The National Memorial Church appeals to the young people because they want to commemorate the patriotic devotion of their comrades.

Last, but by no means least, is the fact that both these projects, in Washington and Tokyo, recognize the value of young life, its importance if the influence of the Church is to be extended, and the duty of the Church to reach it, to serve it, and to train it for the service of the Kingdom of God.

In Tokyo, the Perin-Cate House will minister to the young manhood of Japan that many lives may be influenced by the Young Man of Galilee. In Washington, the National Memorial Church will provide adequately, as every church should provide, so far as its means will permit, for the devotional, social and business activities of the young people in the Y. P. C. U., and for their religious education in the church school.

Because the Union is deeply appreciative of what the Church has done for it in recent years, because it sees in the Perin-Cate House another contribution to the young people of the world, and in the National Memorial Church an object-lesson in the planning, building and working of a modern church, it stands squarely behind the new task for the New Year.

With gifts of money, with gifts of the spirit—love, joy, enthusiasm, loyalty and devotion—the young people are ready to help.

The House of Study

George E. Huntley

YOUNG AMERICA, all hail! There is good news. Thoughtful men and women are discovering that you are the hope of the nation, and some are even finding that you are the hope of the entire world. Your parents, your teachers, your friends, accordingly, are planning for you and praying for you and working for you and giving for you as never before, to the end that you may become strong in body, clear in mind and pure in heart, fit leaders for an advancing race.

Young Universalism, all hail! You have special reason to rejoice. Your forbears in faith are coming to understand the sacredness of their custodianship and are bestirring themselves to give you, as your legacy beyond price, "the glorious Gospel of the blessed God" in its highest and broadest interpretation. This is a truth that makes men free and strong and just and joyous. It is a fact of greatest moment that all through our Church there is new vision regarding religious education and new determination to be true to you, "the citizens of to-morrow."

A most gratifying manifestation of the devotion of present Universalists to their heirs in the Gospel is found in the movement to erect in Washington a model building for the use of the church school. This is being done partly for the benefit of scholars already in the local parish; it is being done partly for the many members that we expect to be added; but it is done very largely for Young Universalism in Maine and Young Universalism in California and Young Universalism in all the other states. Exactly how this new building is to be of service to students afar I shall make clear a little farther on.

You demand now to know some of the important facts about this church school home, the very thought of which causes a glow of enthusiasm on the faces

WHY WE BUILD THE UNIVERSALIST NATIONAL MEMORIAL CHURCH

The Board of Trustees to the Detroit Convention in 1921

"That the Convention recommend the establishment of a National Universalist Church at Washington, D. C., which may also serve as a National Memorial Church. In accordance with your former instructions, the Board of Trustees appointed a committee to study the situation and report plans as to such a church. This committee has made its report to the Board, the report is elsewhere presented to the Convention and we ask the approval of the Convention for the general plan presented by this committee."

of our denominational leaders. It is to be called "The House of Study," as the main church is to be called "The House of Worship" and the community house is to be called "The House of Service."

"Why," you exclaim," is this really to be a house by itself?" Yes, the delightful site on New Hampshire Avenue gives ample space for three buildings, the group making a most attractive addition to the architectural beauty of the Capital City. One of the buildings, thirty-seven feet wide and ninety-four feet long, is to be exclusively for the use of the church school and its particular partner, the Young People's Christian Union. There are to be three floors, the first for the Junior Department and the class rooms of the Intermediate Department, the second for the administration office, the assembly hall of the Intermediate, Senior and Adult Departments and the Senior and Adult classrooms, and the third for the Kindergarten and Primary Departments.

Notice the references to the separate classrooms. Inasmuch as it is designed to make this a model building, it will be arranged according to the best judgment of the church school leaders of our own and other denominations, and that will mean that during the lesson periods each class will have a room by itself where it can work undisturbed and can accomplish great and important tasks.

Moreover, the house is to be furnished and equipped as writers and speakers of authority advise, the best of them being taken into special counsel. There will be adequate blackboards, maps, tables, sand tables, pictures, books, charts and whatever else is necessary to make first-class work possible. We shall have a place of beauty, but, more than that, a place of real accomplishment.

A word of joy ought to be spoken about the plans for the Young People's Christian Union. It is intended to have for the devotional meetings a most attractive room on the street floor, appropriately furnished and with the fireplace that adds so much to good fellowship. Of course the assembly room of the "House of Study" and the large hall in the "House of Service" will also be used by the Young People whenever they elect.

You want to know who is responsible for all these wise provisions for the children and youth. The answer is that every person who has been consulted in the matter has said without hesitation, "Certainly we must do whatever is necessary for religious education." I lift my hat especially to General Superintendent Lowe, who has been unwavering in his support.

We expect to have a building that will be visited, not only by people of our own denomination, but by many others who wish to know what is right and up-to-date in church school housing and equipment.

Now it is easy to see what I meant when I said that this "House of Study" was for the benefit of all our schools in all our states. The Memorial Church in Washington will be a shrine to which every Universalist will turn his thought and, when opportunity offers, his footsteps. Even from reading of the attractions and conveniences at the National Church, he will find many suggestions for his own church school. And then, when he makes his greatly-desired journey to the Capital, he will study the rooms and appurtenances and he will say over and over, as he views point after point of excellence, "Now that is something that we ought to have at home," and "That is something that we *will* have."

It is said that a reed, blown upon by the great god Pan, never again could be a simple reed by the river. A church school pastor, superintendent or teacher, visiting such a building as we are to have in Washington, never can be the same again. His vision will be enlarged, his enthusiasm will be quickened, his wisdom will be increased, his power will be developed.

Young Universalism, all hail! Indeed you have reason to rejoice.

"In Remembrance of These"

Roger F. Etz

THE walls of the military hospital, a converted school building, stood out in bold outline in the twilight of a gloomy July day. No lights shone through the windows lest enemy aviators should be guided by them and drop bombs on the wounded housed within. Grim evidence of the nearness of the battle-line was given by the occasional flashes of the big guns reflected on the low-hanging clouds to the north and east of Paris, like lightning flashes over the horizon in a lazy summer storm.

In the school yard, designed for the play of healthy youths, the stillness was broken by the purring of ambulances continually arriving from the front with their loads of mangled and bleeding men. Inside the building, in rooms designed for the instruction of students, lay some of our own American boys, scarcely more than school-boys themselves, who had already received medical and surgical aid. Corridors which had often re-echoed to the joyous shouts and laughter of happy children, now resounded to the groans of the wounded and the sighs of the dying. Lined up on stretchers on either side of these corridors lay other

American boys, more recent arrivals, awaiting their turns to be taken to the X-ray and operating rooms.

A few hours before they had been sturdy, strong and healthy, full of life and hope, going through Paris to the front with songs on their lips. Now they were a part of the human wreckage of war. Feet, legs, hands, eyes, jaws, gone, great wounds from shrapnel, sickening burns from gas—all evidence to the newcomer in the war zone of the waste and folly, the brutality and utter nonsense, of war.

Everywhere an inadequate force of doctors, nurses and attendants was working with all haste, yet with a calm and patient thoroughness, relieving suffering and attempting to salvage something from this human debris all about them. Not in a professional manner, but touched by love and pity, they served tirelessly throughout the long night.

As the hours dragged along there was an opportunity to get acquainted with some of the men. Here was one boy painfully wounded, yet quietly and patiently awaiting his turn for treatment and relief. On the opposite side of the corridor lay another khaki-clad figure, moaning and groaning with the hellish torture of wounds burned raw by gas. Asking to be carried over beside the groaning man, the first boy tried to comfort him and cheer him up. Soon the attendants came to take the first one to the doctors. With a smile forced on lips quivering with pain he turned to the stretcher-bearers and said: "You take my buddy first. He's hurt worse than I am."

Far down the long line of those waiting and suffering lay one youth with an angry wound in his back. First-aid treatment had been given him before he was brought here, but a piece of shrapnel was still in the wound. Hour after hour he had waited hoping for his turn to come. When the duties of the helpers became less pressing and opportunities for conversation could be found, he was ready to talk. "Yes, it hurts pretty bad, but I guess I can stand it a while longer," and then after a pause, "Say, do you think they will get to me before they quit?" Assured that he would be taken care of as soon as possible, certainly before daylight, this unsung hero, with the dirt and stench of the trenches still on him, said: "Gee, I'm sorry for these doctors and nurses. They have to work so hard to take care of us."

And so it went. Yet this was only one night, only one hospital, only one little group of American youth. You could multiply them by the hundreds. I know the other side of the picture—the selfishness, the brutality and degradation of war—yet the impression which remains now is that of youth consecrated to and sacrificing for an ideal. "Greater love hath no man than this, that a man will lay down his life for his friend."

It is not to war and bloodshed, but to this spirit of unselfish service, that we are to build a National Memorial Church. We shall consecrate it with the hope and prayer that it may help to bring to the minds and hearts of the leaders of the world this same spirit, only directed toward peace instead of war. We build not alone a memorial to the dead but we set a beacon upon a hill which shall challenge us to continue what they have started until "the kingdoms of this world shall become the kingdom of our Lord and of His Christ." They must not have died in vain.

A few years ago word was flashed across the Pacific: "Dr. Cate is coming home." Broken in health because of his devotion to his work in Japan, he had started for his native land in search of new strength. But his plans were destined not to be carried out, and only his worn-out body whence the soul had fled reached America. He was literally a good shepherd, "for the good shepherd giveth his life for his sheep."

When news of his death reached Tokyo a group of young men met in memory of their beloved friend and teacher, and to this day these men continue to meet and to carry in their minds and hearts the spirit of Dr. Cate. In paying tribute to him recently one of them said: "He had great influence because he loved the Japanese."

In the less spectacular work in which they were engaged, Dr. Perin and Dr. Cate were pioneers, soldiers of the Christ Universal, carrying on his holy warfare against spiritual wickedness and blindness, in the same spirit of sacrificial service as did the heroes of the battlefields of the World War. It is as a Memorial to this spirit of Perin, Cate and all who followed them in this work in Japan among members of another branch of God's human family, that we shall build a House for Young Men in Tokyo. We shall consecrate it with a prayer for the benediction of these fellow-workers who have gone before in the task of making real our professed faith. With it will go our earnest hope that those who minister through it may touch the Japanese by the spirit of love, and that those who are ministered to may incorporate in their leadership in the new Japan a vital sense of the meaning of Brotherly Love among the nations of the world and make her one of the great international assets for world peace.

With differing settings, differing materials, differing personnel, differing methods, but with the same spirit, we set forth on the task of building these two strong towers for the warfare against evil.

WHY WE DECIDED TO BUILD THE MEMORIAL CHURCH AT ONCE

The Detroit Convention to the Denomination

"Inasmuch as the spirit of this Convention has lifted us all to a point of vision where we see more clearly than ever before the Universality of Universalism, and believing that just as the whole world is to-day turning to our Capital for leadership in world affairs, just so will the religious world inevitably turn to Universalism, your Committee unanimously recommends that the Board of Trustees of the General Convention begin at the earliest possible moment to plan for the building of a Cathedral Church of our Faith in Washington, D. C.

"Your committee finds precedent for this recommendation in the magnificent plans of other denominations already under way."

Young Men in Japan

Thomas Edward Potterton

AMONG the first impressions of the visitor to Japan is that of surpassing politeness by young and old. It is a happy revelation that there is always time enough for the courtesies of the passing day. The recognition of the grace and urbanity of a people is always a good prelude to a study of human problems that may and do come later. I am asked to write a word about young men in Japan.

Let us localize our study in Tokyo where soon the Universalist sense of brotherhood—expressing the vitality of a faith—will assume material form in the Perin-Cate House.

To Tokyo, capital and metropolis of Japan, come annually thousands of students, to attend the schools and colleges. Leaving home, with its sacred associations, they enter into the whirlpool of life making a great city. Temptations abound, discouragements come, life loses its meaning, hope fails, too often sudden death ends the struggle.

The young man of Japan in essentials may not be radically different from the young man in America. Inexperienced, seeking knowledge, pleasure-loving, ambitious, enthusiastic, rash with natural conceit, prophetic—such in part is the young man. It is Goethe who declares, "We love young men for what they promise to be."

There are particular needs in Japan. As I vision the opportunity and the duty of the Universalist Church, the objectives may be stated not with the authority of one who would claim to be an interpreter, but with the friendly regard of a brother in the Great Family.

1. The Japanese young man needs a larger sense of individual worth, creating personal responsibility, and compelling co-operation in the onward sweep of mankind.

2. The young man should be taught that the virtue of living is in whole-souled devotion and complete service to the ideals that are to be realized in a clean, noble and useful life.

3. The young man, in a proper environment, should vision the sacredness of life. Thus will he preserve his own life and idealize the purity of woman.

4. The young man should realize the contagiousness of good. What cheer and courage from the Boys' Home!

5. The young man, there as here, needs to apprehend the genius of the spiritual, to think God's thought after Him.

6. The young man needs to learn the divine art of expressing divinity, of coining dreams into deeds, of transforming faith into service.

7. The young man in the surging sense of the mortal, must not fail in knowing himself as an immortal, and build accordingly.

8. The young man ought to have such a noble passion for humanity that the joy of the Brotherhood will continually inspire and exalt his daily life.

In the companionship of fellows of like mould, in an environment that is clean and cheerful, with the influence that is sane and spiritual, the young man will be blessed.

And if the right ideal of life obtains the one blessed will become a blessing to his associates. The largest success that can come to anybody is the duplication of good in other lives.

Let the men of America, numbered in the Universalist Church, declare to a company of young men in Japan: "We esteem you as brothers in the family of God, rejoicing in your good and praying that the success in life, approved of God, may be your portion. Gladly do we offer the Perin-Cate House as a token of devotion to the high idealism of our common humanity."

The Universalist Comrades and the Call to Arms

Ralph W. E. Hunt

IF it was fundamentally important for laymen to be called in the Lord's day, why not now? Christian civilization is being tested.

The Universalist Comrades are organized to promote a closer comradeship among our men, to serve God and humanity. Specifically the great program of the Comrades is the propagating of the Gospel of Christ. There are many ways to do this. The Comrades believe the one of greatest importance is seeking individual men and bringing them into our churches to hear the great messages carefully and prayerfully prepared by our ministers. Correlative with this goes the effort to build new centers of Universalism, that the Eternal Radiance of Christ may penetrate and illumine the darkest places of the earth.

We are living in dangerous times, but not necessarily disastrous if Christians are alert. Read this excerpt from the *Christian Century:* "The Bolshevist *regime* has a stiffened backbone since Lenine has recovered his health. Leon Trotsky is making public speeches at Moscow once more in efforts to recruit the red army. His favorite objects of attack are the Church and the British navy. Concerning the former he said recently: 'Religion is a mustard plaster. It postpones but does not cure trouble. Religion is poison, and especially during a revolutionary period. We must approach youths with propaganda of atheism, because only atheism shows the place humanity must occupy in this world!"

The trouble with Lenine and Trotsky is that they have seen Christianity but not Christ. It may be that representatives of Soviet Russia may some day visit our new National Memorial Church in Washington. One word from Christ changed Matthew from a despised tax-gatherer to the immortal author of the first gospel.

Hand in hand with the National Church there is to be builded another great power-house, the Perin-Cate Home in Japan. At one and the same time we preach and practise the gospel we seek to propagate.

Universalist Comrades of our Order, you know the need. Your past rich service insures your immediate response to the Call to Arms. Wherever you are, in a Chapter, or a member-at-large, do not wait. Go to the president of a Comrades Chapter, or to a Universalist minister, or write a national officer. Say you desire to serve as a Comrade in this great united campaign. Our word to the presidents of the state and local Chapters is: " 'Carry on' to Victory," with Dr. Lowe as Director-General. He leads in this campaign not only as an officer of the General Convention but as a Comrade.

This great denominational venture is for the whole Church, and the raising of the funds has been authorized by the General Convention under the direction of the Universalist Comrades.

This autumn your national officers have not pressed you with appeals. We have left the field clear for your richest service as Comrades in this great united campaign beginning Jan. 1, 1923. This is the adopted concrete world-service program of the Comrades for the present. Let *every* man in the Church encourage and support it. The program for the future is in God's hands. He has placed *this* program in *our* hands, and we are out to *win!*

My Ideals for the Perin-Cate House

Sempo Ito

IT was in January this year that one morning Miss Kirk called on me soon after she came back from the Mission Conference in Tokyo.

"I have something to tell you this morning," said she. "Perhaps you will be surprised if you hear about it."

Hearing her introduction, my heart began to beat with not a little anxiety. Then she told me that the Mission had decided to start a boys' house in Tokyo in commemoration of the late Dr. Perin and Dr. Cate; and that I had been recommended by the Mission Conference to go up to Tokyo and to take up the work. I had not the least idea to remove to the Capital City for such a purpose. It was not therefore an easy matter for me to make up my mind at once, because I thought it was the hardest work for me to undertake, and I doubted very much whether I was well qualified for such work. I did not think it so hard a work to exercise supervision over young student, but nothing is so hard in the world than to create noble manhood or womanhood among young folks by our noble influence.

Any one who takes such a work must have himself a high character, just as an apostle Paul gave a caution to Timothy his young companion, saying, "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, *and* in purity."

When I reflected myself I found that I am far from possessing such qualifications. Therefore I meditated upon the matter day and night. But after a while with great courage and hope I decided to accept that offer for the following reasons:

1. It is one of my great pleasures to live with and work for young students. More than the past twenty years I have devoted my life for them, conducting a school for young boys, of which I got never tired. The longer I worked the more I became interested with young men. And therefore I always served them in some way or other. Moreover, ever since last year I have had a mind to start an ideal Christian dormitory in Shizuoka for the students of a high school which is to be established next year by the Government. While I was dreaming such a thing, Miss Kirk brought me a new plan of the Mission for the Perin-Cate House in Tokyo. It happened to my mind therefore to accept the new work by the Mission and to devote my whole life exclusively to it.

The second reason is this. I always love and admire the noble virtues of our first two missionaries, after whose names the boys' house is to be called. Though the time was short in which I associated with him I have a deep impression so fresh even now from Dr. Perin. Quite unlike other foreign missionaries, it seemed to me that he was a sociable and most energetic missionary. And his Christianity was always religion of optimism which attracted many people to the Iidamachi church Sunday after Sunday. He kept a carriage and a horse as there was no automobile in that time. He was constantly in contact with many distinguished Japanese as well as foreigners of all sorts and conditions of life, especially eminent religionists and scholars, and thus exchanged their mutual opinions. He was also a very able pastor. When he once visited Shizuoka, for instance, no sooner than he arrived there, with the pastor of that place he visited almost every member of the church, which gave good impression to them, before he put up at the hotel. He was also very, very kind even to such a humble boy as I was. As I lived in the same part of the capital, he often took me in his carriage with him on his way from the Iidimachi church. When I once visited him on a rainy day, wet as a drowned rat by the storm, he kindly untied my *hakama* (loose trousers with many folds in the front), and dried it over the stove for my sake. Such may be a very trifle act of kindness of him, but I shall never forget his kindness through my life.

As for the late Dr. Cate, he had entirely different character from the late Dr. Perin. He was a man of reticence. He had a very precious thing concealed in the deep bottom of his heart, though it was not easy for us to discover it. As a man of accomplishment he was second to none. Among others he had a wonderful ability as a teacher. He was impartial to all men throughout all his life. No one could discover in his career any trait which is not impartial. More than anything else I must not forget that no other foreigners could love Japanese as he did. And consequently he

THE SUPERINTENDENTS ARE READY

The following statement was unanimously adopted by the National Council of Superintendents at Utica, New York, Dec. 14, 1922:

It is with supreme satisfaction that we note the beginning of the campaign for the erection of our two great denominational memorials: The Universalist National Memorial Church in Washington, D. C., and the Perin-Cate House for Young Men in Tokyo, Japan. We believe our denomination is giving expression to the real genius of our Church in thus calling upon our people to both honor the past and build for the future. The greatness of every institution is measured by the degree in which it translates opportunity into service. This is our opportunity to make our sacrificial history a vital power in the religious and international life of generations to come.

The National Council of Superintendents therefore most heartily endorses the policy of building these two great memorials, and calls upon our people to give them the moral and financial support they merit.

could understand Japanese much more than any other foreigners. It is not too much to say that he was not an American but rather a true Japanese.

These two missionaries left upon me some deep impression. It is therefore a great honor for me to assume the Perin-Cate House for their memory.

There is still another reason to assume this work. Any parents of students they send up to Tokyo for their study have a great anxiety for the safety of their sons and daughters. In city life they are beset with too many temptations which are almost irresistible for the weak will of youth. Ordinary public lodging houses where majority of students, that is hundreds of thousands of students, lodge, are not good places for them. With few exceptions, landladies are not generally sympathetic to the boarders.

Landladies habitually have no noble idea but their own pecuniary benefits. There of course we can't find any homelike atmosphere where students feel very lonesomeness. There is no one there who takes care for the welfare of students. Under this circumstance, many, many promising good students are unconsciously led to miserable degradations. How to reform public lodging houses is one of the vital social problems which must be solved sooner or later in some way or other.

Under such a present condition it is the only hope of the parents whose sons or daughters are coming up to Tokyo for their study to find a good safety place to their sons or daughters, where having no anxiety of various temptations they are to be looked after with the very spirit of the father and the mother.

The Perin-Cate Home is just to meet the needs of the times. It is our hope here not merely to protect the students from their various dangers, but to help them to develop their noble character, because moral character is one of the greatest motive powers in the world. What we need most in Japan is not intellectual culture alone, however important in itself, but in its true sense it is a man of moral and religious character, because "righteousness exalteth a nation, sin is a reproach to any people." Morality without religion is just like flowers in a vase, it shall die away as it has no root. True manhood is to be found only where there is the spirit of Jesus Christ. What we expect in the Perin-Cate House is to get men of noble character, not self-centered, but to devote their whole lives in service to men and to glory of God. I do not know whether I am capable of filling that important task as to take the charge of the dormitory. But fortunately I am to do everything by the direction of the Mission Council. It is my earnest prayer that this dormitory work will be successful, and it will do some good for the students. I have nothing but to do my very best under the divine guidance.

The First Director of the Perin-Cate Memorial Home

Nelson L. Lobdell

AMONG the recent items of news from our Mission in Japan comes word that the Mission Council has taken the Rev. Sempo Ito from the pastorate of the Shizuoka church and made him the first director of the Perin-Cate Memorial Home for Boys. It seems that our missionaries have very wisely decided not to wait for the erection of the permanent building which is to house this institution, but are to hire as suitable a building as possible and begin the much needed work at once. They have been wise too, it seems to me, in their choice of Mr. Ito as the best available man for the position of director of the new institution.

After having worked intimately with Mr. Ito for a period of about twelve years, and seen him under a great variety of circumstances, I feel that I know him pretty thoroughly, and can truthfully say that I know few Japanese men better qualified to take charge of a company of young men than he. *Choyo Gakko*, the flourishing evening high school in our mission at Shizuoka, is a living example of Mr. Ito's interest in young men and his ability to do for them.

More than twenty years ago Mr. Ito and one of his Japanese friends saw the great need on the part of the large numbers of young men in Shizuoka who for financial reasons were unable to get more than a grammar school education, and established *Choyo Gakko* to meet that need. The school met in some unused rooms in the old dwelling house that our mission used as a church. The teachers were largely those who served in the government schools during the daytime, and so were content with the meager tuition which the boys paid as remuneration for their services. Thus the school was self-supporting from the first, and has continued to be. The school started with a few pupils, but has continued to grow until now that it is conveniently housed in the beautiful new building it has a registration of more than two hundred young men, and is one of the best known educational institutions in the city. The success of this school has been

due very largely to the devotion of Mr. Ito, as the teacher who co-operated with him in founding the school gave up his share in the enterprise after a year or two. Mr. Ito was never happier than when spending his evenings teaching those boys from the farms, the offices, and the shops the English language. The boys on their part loved him for the fatherly interest he took in their lives, and for his sympathy with their aspirations that too many of their mercenary parents failed to give them. Hundreds of grateful letters and personal calls from successful young men in all walks of life testify as to what Mr. Ito has done for them.

But Mr. Ito's influence among the young men of Shizuoka was not confined merely to those who attended his school, though that was his larger field of work. Many a young man has been reconciled to his father and many another has been influenced to give up an evil habit by the efforts of Mr. Ito. These young men had such unbounded confidence in the honesty and love of Mr. Ito that they would do for him what they would do for no one else.

These are briefly some of the reasons why I believe that the character of the first director of the Perin-Cate Memorial Home will be a large factor in its success.

Why I Go to Washington

Clarence E. Rice

IT is said that standing on New York Avenue near the Treasury in Washington, one can see in a day representatives from every country in the world. At that point one realizes that our Capital is a cosmopolitan city. Here people come from all over the world to study America—its politics, its institutions, its religion. Every week there is some great conference or convention, civic, religious, philanthropic, national or international.

Especially is Washington the place visited sometime or other by hosts of Americans. They, too, come to study our institutions and to familiarize themselves with representative America. The Capital is probably known to more Americans than any other city in the Union.

What place then is there in all the land where more surely we need a strong representative church? What city where Universalism at first sight should present so inviting, so live, so active, a front to observers both in America and from abroad?

For this reason I believe profoundly in the project of our General Convention to build a church in the Capital City worthy in every way of the great Faith committed to us. As stewards of so great a trust shall we not join hands in building so well that we shall be proud to point to our National Church for its strength, for its beauty, for its worthy representation of the religion we profess?

Aside from the national and international aspect of the situation in Washington, I am impressed with the opportunity here presented of growth in the Church of Our Father in this city. I have been here less than a month, but am amazed at the large number of Universalists here who never find the church of our faith, which by the very inadequacy of its equipment must be somewhat obscure. Say as much as we may about truly loyal Universalists finding their church wherever it be located, and attending it however poorly equipped, it still remains true that hosts of our church people coming to a city like this do not make themselves known and make no effort to be counted among the faithful. Yet these same people with a church prominently located, attractive in appearance, inviting in its aspects within and without, will be won in many instances to its constituency and service. This is true both in men prominent in government service and of those in more obscure positions.

With this new project for enlarged work, with equipment for social and institutional features, with an urgent appeal of a beautiful, living, working plant, our church here is bound to grow and fulfil expectations. So I have come to Washington with profound faith in the movement our whole Church has undertaken, eager to further this great cause in this beautiful Capital of our nation.

Other communions of nearly every name have caught this vision and in many instances are building national cathedrals or churches here in Washington. We must not lose our opportunity. Each Universalist church throughout the land, catching the inspiration and eagerly doing its part, will rejoice to see our National Memorial Church a reality. For such a purpose I have come to Washington.

WHAT THE COMRADES DID

What the Trustees said to the Convention coupled with what the Convention said to the denomination gave the Comrades the inspiration for what they did at Detroit in 1921.

To them, "Proceed to build the National Memorial Church at the earliest possible moment" was literally a command that meant at once. The hour had struck and they were ready. At the Cadillac Hotel they assembled for a banquet and some set speeches. The leaders knew that something was going to happen. All were expectant. Only one set speech was delivered, that by Bishop Williams. All the others were brushed aside and deeds took their place.

Louis Annin Ames, founder of the Comrades, offered a few timely remarks, on the spur of the moment, which were superior to the best set speech he ever made. So effective were they that before he had finished Comrades were on their feet subscribing generous sums to the fund for the Memorial Church. In a remarkably short time, the Comrades and their friends had pledged the handsome sum of $35,000 and more toward our great National Memorial. By so doing they not only gave the movement a most auspicious start but they put into it the promise of success. This is what the Comrades did at Detroit.

A Sermon For the New Year

Arthur W. Grose

"Make you a new heart and a new spirit, for why will ye die, O house of Irsael." Ezek. 18 : 31.

IT is as trite as it is true that there is no difference necessarily between the last day of one calendar year and the first day of the next, yet most of us feel that there is a difference. There is something suggestive, something almost inspiring, in the thought of a New Year—a year that we have not yet spoiled with our mistakes and our sins, a year that is not yet saddened by grief and failure and disappointment and loss. While it is always true, as Susan Coolidge says, that

"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you,"

we realize that truth more easily on the first day of January than on the thirty-first day of December. So we say now—as we ought to say—"I wish you a Happy New Year!"—a glad, a blessed, a prosperous new year. And we make at this season, as we can not so easily make at any other season, our resolutions and our plans to compel the future to yield to us more than the past has done.

I know a man who always uses this time to take account of stock so far as his habits and methods of work and plans and purposes are concerned. He tries to raise this question with reference to everything he has been doing: "Does this pay? Has it produced results? Would I best keep on along this line, or had I better get out of that rut and strike out a new path in some other direction?" He raises these questions at other times, no doubt, but especially at the beginning of a new calendar year he finds it advisable to make every plan of work and every habit of life run the gauntlet of just such honest, earnest scrutiny as I have been trying to describe.

Now let us frankly recognize that ruts are good things and serve a useful purpose. It would be a tremendous and altogether useless waste of energy if every vehicle had to make its own path across the untrodden fields. Our streets and roads are really nothing but ruts—improved and perfected ruts—through which and over which we find it desirable to direct our travel. Our railways even are simply ruts raised to the nth power of efficiency. And it would be an incalculable loss to civilization if we had to destroy these ruts and go back to the time when every one might wander around the country at his own sweet will, with no regular channels through which traffic is practically compelled to pass.

Yet it is not at all inconsistent to say that there may be frequent need of getting out of these ruts. The city of Boston did a wise thing when it spent millions of dollars a few years ago to straighten some of the crooked streets, originally laid out, according to popular tradition, by the sheep and cows which grazed there in the early days. The railroads have shown their wisdom in spending hundreds of millions in reducing curves, cutting down grades, building new terminals, boring under Manhattan Island, constructing cut-offs through the mountains and in other ways getting out of their ruts and blazing out new and better paths for themselves. The American manufacturer has come to his present position of world leadership in many lines, largely because he had the wisdom and the courage to scrap his machinery, no matter how good or how expensive, abandon old plants and construct new ones, and in some cases completely reorganize his whole business because some one had found a newer and a better way.

The penalty of staying in the rut is sometimes death and destruction. At Ithaca, N. Y., some time ago I was coming from the college down to the business section of the town and I followed what appeared to be a perfectly good path, but presently discovered that if I had kept on I would have gone over the edge of a

THE AFFILIATED BODIES OF THE DENOMINATION ARE READY

The following statement under date of November 1, 1922, was authorized by the Council of Executives representing the Universalist General Convention, the Universalist Publishing House, the General Sunday School Association, the Young People's Christian Union, the Universalist Comrades, the Women's National Missionary Association, the Clara Barton Guild:

The building of the Universalist National Memorial Church in Washington, D. C., and the Perin Cate House for Young Men in Tokyo, Japan, is an undertaking that appeals with equal force to each individual Universalist and to all of the affiliated societies and departments of the denomination. It is both a duty and a privilege to honor and perpetuate the memory of those who have honored the Church and exemplified its ideals of faith and service to their fellow men. The sacrifices of those who did their full share in a great World Struggle to suppress tyranny, promote brotherhood and universal peace, unite with the heroic devotion of those who have been our messengers of love in other lands in placing upon us a sacred trust and a weighty responsibility. Because we accept this trust and welcome this responsibility we, the Council of Executives, a body composed of representatives of each of the auxiliary bodies and departments of the denomination, hereby commend the canvass for funds with which to build the National Memorial Church and the Perin-Cate House to our several societies and their respective members. We cheerfully pledge our loyalty to this worthy purpose and call upon the entire Church to cooperate whole-heartedly until the end in view has been achieved.

precipice and landed in a gravel pit a hundred feet below.

If ever there was a lesson that needed to be learned the whole world needs to learn that lesson at the present time. Can history furnish a more depressing example of crass stupidity, a more pathetic, appalling and tragic instance of that Bourbon spirit which never forgets anything and never learns anything, than the present disposition of practically every European nation to repeat all the methods in international relations which brought on the World War in 1914 and which, unless speedily abandoned, will make inevitable another and possibly even worse disaster? With whole sections of Europe vast graveyards, with ruin and desolation on every hand, with women in despair and children crying bitterly for food, with governments facing bankruptcy and economic organizations disrupted, would it not seem to be time for the nations of the earth to realize that the selfish nationalism, the militaristic ambition to dominate by brute force and the lust for exploiting weaker peoples, which have always produced such results and always will, should now be abandoned before civilization itself goes down in complete and irretrievable wreck?

Norman Angell calls war "the great illusion." Read again Homer Folks' "The Human Costs of War" and you will rather conclude that war is the great insanity. That it is sometimes necessary to restrain insane nations running amuck, as it is sometimes necessary to restrain insane individuals, few thoughtful students of history will question. But deliberately to pursue a policy which will lead to armed conflict—which is precisely what most of the nations of the world, including not infrequently our own, are still doing—is a form of madness which may well make the righteous grieve. What the world needs to-day above every other need is to get out of that rut and away from the insane delusion that any nation can permanently profit by the deliberate injury or destruction of another, and get back into paths which lead through friendliness and co-operation and mutual good-will toward enduring prosperity. The challenge comes to-day to America to lead the way, resolutely and confidently, to the restoration of sanity in international relations. We can not afford to abandon the world in the crisis of 1923 any more than we could afford to abandon the world in the crisis of 1917, and we need to take to our own hearts, as we need to try to teach the world, the words of Tolstoy, truer to-day than ever before, that "the only cure for war is religion. We can get rid of war only by the method of Jesus—that every man shall ask himself who he is, why he lives, and what he should and should not do." The Church of Jesus is recreant to its Master and to the faith bought by the blood of ancient martyrs and modern heroes if it does not proclaim to-day with new emphasis the truth that the reconstruction and regeneration of the world can only be effected through the systematic, organized development of international understanding and good-will in the spirit of a real human brotherhood. For that supremely selfish caricature of "pacifism" which if carefully analyzed is found to mean only the desire to let some one else pay the price of national protection, I, at least, have little use. But the real pacifism, the kind that will go to the cross or the stake, if need be, in the defense of the principle that all men are brothers always and everywhere, is not only pure Christianity, it is the only sanity that can save the world to-day.

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And, guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

If governments must get out of the ruts, churches must get out too. We have heard frequently of late that Christianity has failed. Christianity has not failed. It has never even been tried. Ecclesiasticism has failed. Sectarianism and formalism have failed. Churches which have so little conception of the Master's spirit and the Master's message that they encourage hatred and strife and jealousy and envy in the name of religion—these have failed. It is high time, therefore, for those Churches that do have at least a vision of what Christianity means to get out of that rut, for it leads only to ruin and spiritual death. To-day, as in the old days, we need prophets who in no uncertain tones shall declare "what doth the Lord require of thee, but to do justice and love mercy, and to walk humbly with thy God?" That standard must be the test of every religious service. Does going to church make you want to be kinder, and fairer, and more helpful to all the people you meet? Does it send you forth with a great thankfulness to God for what He has done for you, and a great desire to make some one else thankful too, whether that some one else lives on the other side of the street or the other side of the world? Does it fill your soul with a great longing to be a better man, a better woman, eager to co-operate with God in making the world a sweet and clean and decent and safe place for all sorts and conditions of men to live in? If your Church does not in some measure at least do that for you, then for you the Church is a failure and you had better get out of that rut, or get your Church out of that rut and into some pathway which leads toward a stronger and a more efficient and a worthier kind of living.

There are some people who think that the present organized Church has thus failed and that our only hope is to abandon a thoroughly discredited agency. I can not agree with that point of view. I believe that the Church is still needed and that nothing has yet appeared, or is at all likely to appear, which will take its place or come anywhere near taking its place. But I also believe that if it is to endure it must get back the spirit of Jesus—become once more a place where people can find God and be found of Him—once more a place where every impulse for good shall be wonderfully strengthened and lives shall be lifted out of the comfortable worldliness in which so many people are living to-day and set on fire with a great purpose to do something—*something*—toward making Jesus' program for human redemption a real program for which we shall be willing not only to pray, but to work, and if need be to give all that life holds dear.

So if in any respects our religion has become perfunctory, if our services have, to any extent, ceased to be the sincere expressions of real feeling—if we have

been content with living along at a poor dying rate, let us here highly resolve that this year at least, we shall get out of that rut, learn how to hope and how to aspire and how to pray, and catch something of the enthusiasm of the Master, so that we also shall want to become helpers and saviors of men. Let us determine that whatever else our religion is, it shall at least be honest and genuine and sweet and wholesome, that it shall be not only good but "good for something." We must meet the soullessness, the appalling Paganism of modern life with the quickening and regenerating influence of a real religion. We must meet moral slackness with moral earnestness. We must overcome the spirit of selfish greed with a more radiant spirit of helpfulness and service. We must fearlessly give up respectabilities and conventionalities whenever truth and sincerity require.

The ruts into which religion, like everything else, so easily falls—the forms, the ceremonies, the creeds, the rituals—are not bad things. They are good things, and have steered many a soul toward the truth where otherwise that soul might have lost itself in the swamps of doubt and useless speculation. But if we are to get religion at its best, now and then at least, we must get out of the ruts, meet God and our own souls face to face, and accept the challenge which the day brings in a spirit that is resolute and unafraid.

"The little Christ that lay on Mary's breast,
The babe the medieval mind caressed,
Is not *my* Jesus; mine's a new-born hope
That builds each morn within my life its nest.

"The Christ that once in ancient Galilee
Strewed golden parables beside the sea
Is not *my* Lord; he vaster walks to-day
The avenues of souls, and talks with me.

"The Christ between two thieves there on the hill
Is not the Son of God *we* helped to kill.
In slum and prison, nailed twixt law and lust,
Hangs the dim horror of our common will.

"There *was* no Christ, I say! That thorn-set brow
Was not, but *is*, eternally and now!
Up through the hate of centuries he bears
The unwilling world to love, we know not how."

* *

A BRIEF DESCRIPTION OF THE UNIVERSALIST NATIONAL MEMORIAL CHURCH

THE picture of the Universalist National Memorial Church on the supplement to the *Leader* bound in with this issue explains itself. The conception as a whole embraces a group of three buildings clustered about the church edifice proper, in such a manner as to present an architectural effect unique, beautiful, imposing, and symbolic of the ideals of worship and service.

Fronting on New Hampshire Avenue, the House of Worship is the central and dominating structure. It reincarnates the spirit of those who did their bit and their all in a great war. As a noble memorial, it personifies our history, as a church, in living stone.

The House of Service, on the left, in exterior design and interior appointment a model of skilful planning and foresight, is to accommodate all social, civic, recreational and institutional activities.

The House of Study, on the right, equipped with every modern convenience, accommodation and facility for the purpose in mind, is to be devoted exclusively to the religious education and training of the young under the direction of the Sunday school and the Young People's Christian Union.

The Colonial type of edifice has been chosen because it harmonizes with our religious traditions, and is typical of the prevailing ecclesiastical architecture of the early American period.

It is also representative, in a peculiar sense, of the fundamentals of American democracy and religious freedom, with which our faith has been closely identified and to which it has made substantial contributions.

The buildings constituting the Memorial group, united by enclosed corridors, are so arranged that the view from the avenue is both impressive and commanding, stimulating the kindred emotions of reverence, adoration and praise.

The symmetrical structures, the stately columns surmounted by the graceful spire, combine with attractive surroundings in presenting to the eye a spectacle of such rare charm and beauty that the mind is turned instinctively to those principles in the religion of Jesus—faith in the unseen, obedience to moral law and love to God and man—which form the bulwark of a nation and make up the indestructible fabric of our civilization.

* * *

A BRIEF DESCRIPTION OF THE PERIN-CATE HOUSE FOR YOUNG MEN

THE picture of the Perin-Cate House in the supplement brings concretely before us, for the first time, the institution that is at once a memorial and the fulfilment of an ideal. It is a memorial to our missionaries and a testimonial to the genuineness of our belief in the ideal of Universal Fatherhood and Universal Brotherhood.

The architect has aimed at simplicity and utility, in what will be, to the students who occupy it, a foreign type of building. Because it will be different from and far superior to any dormitories to which the Japanese students are accustomed—if indeed they are accustomed to any at all, which is the case with over 90,000 of them—it is highly desirable and will be welcomed.

Custom and a false idea of economy have forced upon these young men, in even the best dormitories, the practise of sleeping on the floor and of studying at a low table with their feet under them.

The students to whom the Perin-Cate House will offer a home are the ones who do not even enjoy the hospitality of a home or dormitory of any kind, and to our Church will belong the distinction of having housed the homeless in a manner superior to those who at present are more fortunate than they.

Located outside of the city of Tokyo proper but conveniently near it, the Perin-Cate House will remove the young men from the congestion, unwholesome surroundings and allurements of a great metropolis and provide them with quiet, fresh air, out-of-door sports, contact with open spaces and, above all, with ennobling influences.

Here again we build a memorial that is to be a living force in the lives of those with whom we would live in everlasting friendship and peace.

THE UNIVERSALIST NATIONAL MEMORIAL CHURCH

TO BE ERECTED IN MEMORY OF THOSE OF OUR FELLOWSHIP
WHO SERVED THEIR COUNTRY AND HUMANITY IN THE WORLD WAR
AND OF THOSE WHO HAVE LEFT OUR FELLOWSHIP ON EARTH

[illegible]

THE PERIN-CATE HOUSE

FOR YOUNG MEN IN TOKYO TO BE ERECTED IN MEMORY OF TWO OF OUR FAITHFUL MISSIONARIES AND THEIR CO-LABORERS IN JAPAN :: :: ::

Out in the Big World

XXIV At the Franklin Square House

John van Schaick, Jr.

STRANGELY unimaginative beings we are oftentimes not to realize, without actually seeing, the dimensions of some great project. Why, for example, have I not realized the significance and beauty of the work which centers at the Franklin Square House in Boston?

I knew Dr. George L. Perin. I remember when he was a tower of strength in the Universalist General Convention. I recall distinctly reading about the Every Day Church when it was in its most flourishing days. I have heard about the Franklin Square House ever since it started. But I never had the slightest conception of what it really was, what it did and what a memorial it is to George Landor Perin and the men associated with him in building it up.

Crudely stated, it is a boarding home for some eight hundred and seventy-five girls and women, students in the colleges and schools of Boston, or struggling for a foothold in the business world.

A lonely girl in a big city is the loneliest thing on earth. When you add to this overwork and underpay, not much margin for recreation, no comrades of her own kind, nowhere to go when sick except a hall bedroom, and food from which all the calories have been stripped, you get the inevitable breakdown and shipwreck which make the flotsam and jetsam of places like Boston, London, Paris and New York.

But if a lonely girl is the loneliest thing in the world a happy girl is the happiest. I had dinner at the Franklin Square House last week, and luncheon there this week. I went over the place from top to bottom. I saw some of these happiest girls and I am enthusiastic about it all.

I have had some experience in social work, and am more or less familiar with a great variety of institutions, but I do not recall an institution which made a better impression upon me at first glance than the Franklin Square House. And that impression was made first of all because it is not at all institutional. In the second place, it has a history which is unusually touching and beautiful. And in the third place it is a going concern, thoroughly successful, doing an important work for the country which nobody else is doing. I say country, for the girls come from all over the United States and from far foreign lands.

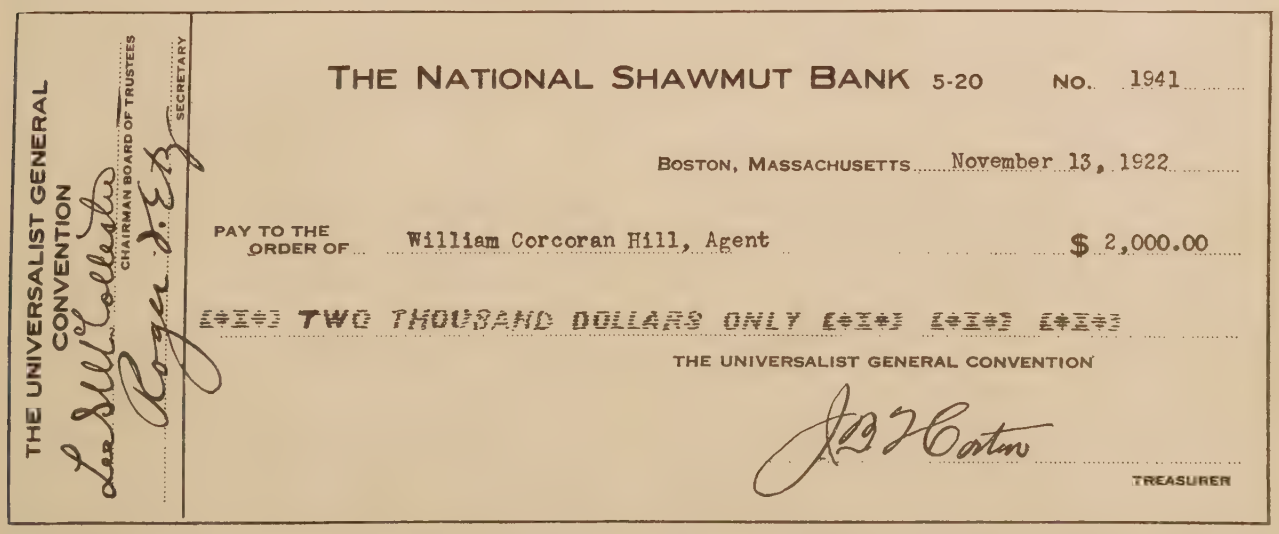
The Franklin Square House is a big low-priced hotel or club for girls who are away from home. It has spacious and beautiful lobbies and recreation rooms, a cafeteria dining room, bedrooms, library, writing room, bowling alley, a laundry where girls can do their own work, and twenty-four little individual reception or sitting rooms around the big recreation hall, each beautifully furnished as a memorial by a different person, and each one with an individuality of its own. Here the girls can entertain their callers.

Our host said, "A few folks object to these rooms as spooning places, but I don't."

"In Heaven's name, why not?" said the preacher with us. "Where do they want them to go to settle such matters in? Into the street? And why shouldn't any girl have a right to get acquainted and get married?"

On the home or social side, the big thing is "the atmosphere"—a home atmosphere in a large place, a difficult thing to achieve, but here, as always, due directly to the personality of the matron, or hostess, as she is called, Mrs. Mabel S. Worcester and her staff.

What we saw was several hundred girls hurrying in at six o'clock from work, crowding the elevators, descending in bevies to the basement dining room, where they filed by the serving tables and got their dinners. Twelve of the girls were students helping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THE UNIVERSALIST GENERAL CONVENTION

TREASURER

Herewith is given a picture of the check by which the first payment was made on the lots for the Memorial Church. A contract of sale has been signed, and as soon as the examination of the title is completed the deeds will be passed. We are thus assured of the beautiful site selected on New Hampshire Avenue, which has been acknowledged to be one of the finest available in Washington at present.

about the dining room, getting free board and a little more beside.

The girl waiting on us showed unusual intelligence, poise and strength of character. I found that she was called the dining room hostess. Her main job was to get girls in natural groups acquainted with one another, Iowa girls to meet Iowa girls, girls at work in the same huge mercantile establishment to know other girls at the same place, girls with the same tastes to meet one another. She was an Iowa girl, a pupil at the Emerson College of Oratory, gifted in music and as a reader and of great help to the house.

I asked her if her work in the dining room did not interfere with her studies and her music. She replied: "Not at all. It is all so interesting. There are so many types of character and it is great fun to get people acquainted with one another. It helps me in all my other work." Thus is Ada Wanberg of Galva, Iowa, in her student days finding the highest kind of happiness.

The girls pay $4.50 per week for dinners and breakfasts and $1.75 extra for seven lunches in case they lunch there. People of the neighborhood coming in pay 35 cents for lunches and 60 cents for dinners.

On the day of our visit breakfast consisted of the following: Orange or pear, oatmeal or grape-nuts, fried eggs, meat cakes, catsup, graham muffins, tea, coffee or milk.

We were served with this dinner, every article of which was delicious: Beef soup, roast leg of mutton or fried smelts with tartar sauce, creamed carrots and peas, sautee or mashed potatoes, a choice of custard or raisin pie or deep apple pie with whipped cream or caramel nut ice cream.

As we went through the kitchens afterward and found them in perfect order after serving nearly eight hundred people, we were astonished. We were told by Miss Mills, the competent dietician, that for this one meal they had used thirty to forty gallons of soup, 150 pounds of fish, 250 pounds of lamb, three bushels of carrots, eight gallons of peas, 300 pounds of potatoes, ten gallons of coffee, seventy-two pies, six pans of deep dish pie or pudding, thirty-five servings in each, and eighteen gallons of ice cream. Nobody could want better prepared food.

We understood why all was in order when we saw the machinery back there in the kitchen—the big brick ovens, the gas broilers, the great shining soup kettle, the well-filled storeroom and the perfect system. An indication of the brains back of it is found in a saving of $26 a month on the gas bill when they turned steam under the soup kettle instead of gas.

Another is in the use of great shooting oil flames to fire the steam boilers, and in the astonishing fact that when the capacity of the house for boarders was increased from 400 to 850 they rearranged the heating so that the coal bills of $2,000 per month in cold weather were increased for the season just $50 by the 450 extra people.

There was the electric light plant, and the refrigerating plant, and the tank house with oil for twenty days, and the trunk house with trunks for 800 girls and arranged so that every girl could get at herown at her own sweet will.

And upstairs there was a white, cheerful, sweet and clean hospital section with separate rooms and snowy beds and competent attendance.

All this is interesting but not half as interesting as the story which lies back of it.

The original building was occupied by the New England Conservatory of Music, which moved out and the property was advertised for sale. In sight down the street was Perin's Every Day Church, and his keen eye saw the sign. It was just what he wanted for a girls' home or hotel. He had been feeling for years the need of such a place in Boston, until it was almost a passion with him. To buy this place he found he would have to have $10,000 in thirty days, and $50,000 in three months, and pay in all some $325,000. He had only the proverbial shoestring, but with it a great vision, real experience in city life and social work, a compelling personality and ability to tell his story.

One day he went for advice to John C. Haynes—the grandfather of John Haynes Holmes, who inherited something from him. John C. Haynes was head of the Oliver Ditson Company, and the second largest real estate owner in Boston.

"What in the world," said Mr. Haynes, "do you, a poor clergyman, want with a huge piece of property like that?" "I have a dream in my head," said Dr. Perin. "Well, what is it?" said Mr. Haynes. And Dr. Perin told him.

"Go take the option," said Mr. Haynes. "I don't know where I will get the $10,000 in thirty days," replied Perin. "Anybody who has the vision you have," was the answer, "and who can tell that story as you do, can get help."

"From that day to the day of his death," said J. Porter Russell, Dr. Perin's successor as president, "Mr. Haynes was our bulwark against disaster. In all he gave us $130,000."

One day when Dr. Perin was in the midst of a campaign for $150,000 for another purpose, the telephone bell rang and a gentle voice said: "Dr. Perin, I am Mr. Schirmer. I am interested in your campaign and would like to know if there is anything I could do to help."

Dr. Perin did not know whether the voice represented a man worth $50,000 or $5,000 or nothing at all. He replied: "If I could find five men to give me $5,000 each my success would be assured." The voice replied, "Dr. Perin, I should be delighted to be one of the five men." Not only that but Mr. Schirmer got out among his friends and immediately helped raise $50,000 more.

When Dr. Perin had a necessary and expensive job of plumbing on his hands this same Frank A. Schirmer came and gave him his check book and said, "Dr. Perin, do the work, and as the bills come in just put your name in the corner of these checks, and the cashier has orders to cash them"—and he did, to the extent of $19,000.

I know the arguments against this sort of thing—"rich men buying the silence or submission of the poor," "charity instead of justice," "helping these big department store people to get clerks at less than a living wage."

It is like the arguments against relief work in war

time: "You just prolong the struggle." "You just patch them up to be shot at." "Better let them die." I don't think so. I am against injustice in industry as I am against war. But we are living in this present world, and girls who suffer and who need are here and now just as the poor bleeding fellows were with us in the war. We will give the girls their chance for happiness now while we fix up industrial problems, and not wait until all is fixed.

Here is a plant now worth from $800,000 to $1,000-000 and all paid for but $100,000. Here is a going concern which pays its bills and has a balance. Here is a great center of light and food and shelter, of recreation and rest, and health and happiness, for some 800 girls. And yet there were some of us when it started who said: "I hear Perin has started a boarding house. Failed, has he, in the Every Day Church? Quite a come down, eh?"

Mr. Arakelyan, Dr. Perin's devoted friend, the man who gave *a whole* publishing house, the famous "Arakelyan Press," to the Congregational Church, and who has helped Franklin Square House, is having painted a beautiful portrait of Dr. Perin, life size, to hang in the recreation hall, a wonderfully beautiful memorial.

Mr. J. Porter Russell, the president of the corporation, is himself a memorial. A Tufts man, classmate of President Cousens, a trustee of Tufts, a busy Boston lawyer, he is in Christian work, like his wife, a product of the Every Day Church. He caught the spirit. He backed Perin up. He became his successor. He is the kind of man to drive a thing through with resistless energy and real ability and at the same time radiate kindness and cheer.

They ought to have some one fix up the Roof Garden, with its view from the hills of Brookline and Newton, out to sea and from Bunker Hill to Dorchester Heights. They ought to have continuing support of the library and reading room on which these girls make incessant demands—more new books and more standard magazines. They ought to have plumbing for the old building as modern and adequate as that in the new. They ought to have gifts or bequests to wipe out the indebtedness and to add to the permanent funds.

Conceived in a real sense of human brotherhood, erected by toil and sacrifice, carried on for twenty years by the unselfish service of men like Perin, Russell, Haynes, Arakelyan, Schirmer and others, run with brains as well as heart, and heart as well as brains, Franklin Square House is precisely the kind of thing pure Christianity should produce.

At the Root of the Tree

Paul Harris Drake

FOR more than a generation men have been asking "What is the matter with the church?" The critics of the church and of all forms of organized religion have been legion. But the pathetic thing about the whole gamut of criticism is that the church's critics at no time have appeared to sense the fact that it is not the church that is at fault, but rather the economic conditions surrounding the church.

Men are not hostile or indifferent to the church as such. On the contrary, one finds it difficult to locate individuals who have anything but respect for religion and those who value the church and its institutions. Rather do many men and women view the church as a luxury beyond their reach. This is at the root of the whole problem.

That growing body of people who apparently care nothing for the church are forced into that attitude in sheer self-defense. I have come to believe that the seeming hostility of many persons for the church is a case of "sour grapes" pure and simple. They assume such an attitude of hostility in order to save their innate self-respect. Upon analysis we often find that it is the hard conditions of modern living which separate thousands from the direct influence of organized religion. Poverty is the greatest present-day enemy of the church.

The ever-increasing battle for profits in business has caused every man's hand to be raised against his brother, with the inevitable result that men have become hardened and brutalized by this competitive struggle and have lost much of that fine regard for the welfare of others which is the very essence of religion. Hence a considerable number of so-called "successful" folk feel uneasy and uncomfortable when reminded of their moral and spiritual obligations, and absent themselves from church rather than endure prodding at the hands of the preacher. The age-old war between the material interests of men and their spiritual obligations becomes increasingly more marked as "civilization" advances. The chasm between the exploiter and the exploited has become both wide and deep.

Material considerations are chiefly responsible for the dwindling attendance upon church services. The number of those who find excuses for not taking up their cross and following Jesus grows daily greater. And the reason is not far to seek.

Here are a man and his wife who, in order to save sufficient of this world's goods to insure themselves against the perils of "old age," are both obliged to work in the factory. Their earnings are irregular and of a low average. It costs money to keep up appearances and to support churches. Rather than submit to constant financial appeals they prefer to sever all church ties and enjoy their religion vicariously at home. Of many such it can be truly said: "Chill penury repressed their noble rage and froze the genial current of the soul."

I know of several retired persons of both sexes who, having suffered financial reverses in recent months purposely absent themselves from all church associations in order to conserve their slender hoard and be rid of constant appeals for money that they can ill afford to part with. Yet they confess they believe in the church and miss its services. Economic considerations, however, dictate their decisions instead of any lack of appreciation of the church. They simply

"can't afford the church." And, being unwilling to live beyond their incomes, they naturally cut down expenses by sacrificing the church and its expensive associations.

Inquiry as to the reason for the non-attendance of Sunday school children frequently reveals the fact that they have no shoes fit to attend church in. (And this in a city which manufactures the largest quantity of children's shoes in the world!)

Efforts to trace the whereabouts of mothers, formerly active church-workers and interested in the ladies' activities of the church, often disclose the fact that such women have been forced to go to work in the shops in order to secure sufficient income to provide for their families in decent comfort. Few husbands are able to earn a sufficient income to provide for their families and leave any margin for the church. Fathers of families almost never attend church because they are so harassed with the details of merely getting a living that they have neither time nor thought for any of the so-called "higher things" of life.

A leading supporter of the church fails in business —through no fault of his own—and never thereafter is he or any member of his family seen inside the doors of the church! Pride, chagrin and the fear of ridicule keep more people away from church than all of the other considerations put together. But it is the present industrial and economic system, with its heartless injustice and ruthless exploitations, that is at fault in most instances, and not the helpless individual. Most people are merely the blind pawns of inscrutable material laws which they are compelled to obey in all their remorseless severity. Rare indeed is he who can ignore economic compulsion.

The more I see of people and churches, the less I feel inclined to censure people for non-attendance upon the services of the church. In almost every instance which I have traced to its source, I find the reason for the lack of interest in the church to be primarily economic. With the increasing ferocity of the present economic struggle men are being made more and more callous to the church and its influence. But the fault is decidedly not with the churches.

Another phase of the problem involves the well-known fact that no one likes to be thought a hypocrite. I venture to assert that millions of people who could well afford to attend and support churches purposely absent themselves from the sanctuary because they know how impossible it is to apply Christian principles in their material affairs, and, rather than be two-faced and insincere, avoid the church whose teachings they consider incapable of being applied in the kind of a civilization in which we are forced to live.

The church which does not recognize the part played by the economic factor in the administration of religion is hastening its own end. Ministers who ceaselessly berate people for non-attendance upon divine worship are indeed "blind leaders of the blind." For at the bottom of every withdrawal from the churches is a good and sufficient reason, if it were only understood. Every pastor knows of families where both husband and wife were regular church attendants during their courting days, but who have never darkened the church's doors after the first few months of wedded life. The reason is plain. Lack of money with which to sustain "appearances" and at the same time provide for a home and offspring, results in enforced economy. And often the first thing dispensed with is the church! Evidences of this well-known state of affairs are all too common.

Instead of fleeing to the churches in times of economic stress and loss as was formerly the case, to-day men and women simply pull in their horns, figuratively speaking, and withdraw more and more from social and church affiliations. My church membership roll contains the names of a considerable number of people who joined the church in times of prosperity(as they joined other fraternal organizations) only to drop out of sight socially when reduced in pocket by adverse circumstances.

In conversation with a great denominational leader recently I was confirmed in my own observations and conclusions to hear him say sadly, "I have to admit that it appears to be a fact that those who most need the church can not afford it, on the one hand, while those who are well able to support it are not touched by it because their wealth gives them the power to command innumerable substitutes for religion and they are surfeited by their own possessions." Is testimony like this to be ignored and outlawed?

A great department-store owner who believes that the church is a good thing—for the other fellow—declared in my hearing only the other day: "I do not attend church for the simple reason that the church has lain down on its job and makes no attempt to practise the religion that it preaches. I am heartily sick of hearing the conventional appeals for Christian living from people who in their personal lives are anything but Christians. The sheer inability of the church to mould character in the face of the present insane social order is apparent to every thinking person.

"Our religion makes us all hypocrites, and so long as the existing competitive struggle continues, I, for one, will not pretend to believe one thing and be compelled to practise another."

This man was for many years an ardent churchgoer and a large contributor to one of our metropolitan churches. Now he neither contributes to nor attends any church. "I'm through acting and living a lie. A man at my time of life has nothing to fear from criticism by his associates. I have made my pile and I intend to enjoy life while I can. Meanwhile I am doing more than all the churches put together in educating the people I meet as to the rottenness of our present form of society. I believe in fundamental change in our social and industrial relations, and as long as I live I shall seek to make it possible for men and women to live the Christian religion which to-day is merely a name—sterile and incapable of application," said my capitalist friend who has been "born again."

For one thing, there are too many churches in proportion to the number of people who are interested in church-going. Where congregations dwindle the burden of church support falls hardest on those who remain. By this process of cumulative responsibility, the faithful who remain are forced to bear ever greater financial burdens. So, one after another, people are

squeezed out of the churches and few appear to take their places. And the end is not yet.

Then there is the indolent "radio" church attendant. An increasing number of people who "enjoy" the services of the church are able to sit at home on Sunday morning and, by a twist of the wrist, "tune in" on broadcasting stations which make a specialty of sending out entire cathedral church services.

When it is possible for people to obtain the services of the church—albeit in a counterfeit and fragmentary form—without money and without price, those who care for the well-being of the churches are forced to sit up and take notice. "Radio" is proving a boon for the stay-at-home church-goer. But, by the same token, he shirks his responsibility to the local church, and increases the burden of church support on the already overburdened church-workers. Economic considerations again militate in favor of the "radio" fan. And the church suffers in consequence. Plainly, unless some unforeseen contingency supervenes, many churches face a discouraging future.

To any thoughtful observer it must be apparent that until people are enabled to earn a livelihood sufficient to provide for themselves and their dependents in decent comfort, they are not in a position to contribute to the support of the churches.

Conditions must be so ordered that honest effort will result in a stipend sufficient to enable the humblest toiler to marry, rear offspring and enjoy the blessings of civilization, including the church.

To-day the churches are filled with "middle-class" people. The very rich and the growing number of "poor" people are already outside the churches. If the ministers do not assert the right of the people to a "living wage" they will soon discover that their following is going, and not coming.

We must confess our guilt. Too long have we left our people at the mercy of cruel and remorseless economic forces. We have trusted to employers to be fair, when they were forced by conditions wholly beyond their control to treat their help as "hands" and not as fellow humans. We have not lifted up our voices as trumpets and declared unto our people their economic sins.

We have accepted economic forces as fixed "as the laws of the Medes and the Persians" and have contented ourselves with preaching righteousness when our very churches and houses were "builded by unrighteousness." And now we are witnessing the shrinking of our congregations under the pressure of these same economic forces which we had not the courage to attack.

Many of our own ministers are childless because their limited salaries prevented the coming and rearing of those splendid preachers' families of a by-gone generation. What is the matter with us that we can not see the reason for the acknowledged decline in our Sunday school attendance during the past eighteen months? The time has come to call a halt, and to examine our stock-in-trade as preachers and teachers.

Increasing economic pressure, rising rents, boosts in the price of food and fuel, increased clothing costs, and the like, are tragedies in our own and the church's families. Actual want is invading more and more respectable homes.

"What, then, shall we do?" How can we meet such conditions and subdue them?

There is nothing left for the churches to do but to face the facts and refuse any longer to fight imaginary evils. We have been sentimentalists too long.

Recognizing the incalculable part played in human affairs by economic forces, let us preachers set out systematically to change economic conditions. The Kingdom of God may not be "eating and drinking" but until the material wants of our people are supplied there can be little spiritual progress. Nothing less than a thoroughgoing revolution in our economic life will make it possible for the multitude to even approximate the living of a Christian life. It is suicide longer to ignore this plain fact.

Such an economic revolution can not be accomplished in a minute. Nor will it be realized either this year or the next. But we can make a beginning. That is the great challenge which is confronting the churches to-day.

Unless we recognize the importance of venturing upon such uncharted seas "our theology will become mythology and our Bible a closed book."

"Now is the accepted time. Now is the day of salvation." This is our great opportunity. If we rise to it and embrace it, the unchurched millions will hail the church as their emancipator and deliverer.

If we ignore the necessity which is laid upon us, we shall connive in our own extinction. "Behold, I have set before thee life and death. Choose ye this day whom ye will serve."

That We May Have a More Powerful "Leader"

From an Illinois minister:

"I would suggest more general news items of the doings of our people. The acceptance or declination of a call *is* of interest to us all. Then there should be a department of correspondence where the rank and file may express themselves, thus making the *Leader* truly the mouthpiece of us all instead of merely being the views of our leading men, fine and stimulating though these may be and always are." (We think these suggestions are of value and the staff announce now that they are prepared to publish all brief, pithy letters upon subjects of general interest. As soon as the volume of correspondence is sufficient we will establish a regular department. *Editors.*)

From a minister in New York state:

"Keep up the present policy. Give us plenty of live news of churches and ministers. Open the columns to letters from readers. Forecast coming articles of interest. Keep the editorials up to the present high standard, and universal interest. Launch out into the deeps of controversy—theological and economic. (This sounds cheering. We will do our best. *Editors.*)

From a live Rhode Island minister, Dec. 13:

"Permit me a word of congratulation. The last issue of the *Leader* was perhaps without exception the finest in a long time. It this is a sample of what we

are to expect in the way of a religious journal we certainly have some very fine numbers to anticipate in the months to come. There is just one lack and that is in the matter of news from parishes. We ought to know more of what is going on in the several fields." (The editorial staff realizes the almost inexhaustible wealth of material in our denomination and in the ranks of the Liberal Church out of which to build a strong religious journal. With Dr. Bisbee slowly recovering strength and with his noble spirit to inspire those who are actively pushing the job, we have confidence that the best days of the *Leader* are yet to come. Thank you for your cheering words. *Editors.*)

From a pastor of the Middle West:

"Before I forget it, let me tell you that the *Leader* is more of a humdinger every week. It is fairly electric with something not to be explained except by saying that there is an electric personality—or two, or three, maybe—behind it. It yields place to nothing in religious journalism to-day; and in saying that I am not forgetting the *Christian Century*, which is hard put to it just now to live up to its reputation. The fact that I have contributed nothing lately enables me to say all this impersonally." (What we want to make it is the best in the entire field of religious journalism. With the united help of those who are shooting at us, and those who are praising us, and with the constant help of our contributors, we will succeed. *Editors.*)

From one of our ministers:

"I would like a department in the *Leader* headed, 'What Our Ministers Preach.' The material to be obtained from the ministers in reply to these two questions: 'What was the subject of your sermon last Sunday? 'How did you treat it? Limit your reply to one hundred words.' The replies to be printed without discrimination." (We are inclined to think these suggestions are very valuable. What do the ministers think about them?)

From a leading denominational official:

"As I go out over the country I find a great mass of Universalist thought longing for an avenue of expression. Why don't you start a Correspondence Column? It would bring us all together and it would get before us a host of new ideas." (This is a matter which the editorial staff has been considering and with which we have considerable sympathy. Until it can be organized send along the letters, either an answer to what has appeared, a commendation or an expression of an entirely new thing.)

From the same official:

"Many of our people are longing for something like the *Unitarian* used to print years ago: One Upward Look Each Day. You could have at least one upward look each week. Get fifty of our ministers to write a prayer and suggest a passage of scripture. Ask both the boys and the old men to take part in this." (This is one of the lines of work which we have set before ourselves. Fall to and make us a list of fifty who you think would do it and we will see what can be done.)

From a Greater Boston pastor:

"I suggest that you invite experts on Religious Education to contribute articles on that subject. I refer to such men as Dr. Henry F. Cope, General Secretary of the Religious Education Association, Dr. William I. Lawrance, Department of Religious Education, Unitarian Publishing House, Boston, Prof. Walter Scott Athearn, dean of the Department of Religious Education, Boston University. Universalists may believe in their hearts that Religious Education is the supreme task of the Church, but I think you will agree with me that the construction of our Church and the lack of vital interest in teaching does not suggest that they fully realize that the future of the Church and the betterment of social and national and international life depend on Religious Education."

Vest Pocket Lay Sermons

VII Inventories

Agricola

THE divisions of time are purely arbitrary and conventional. Kronos could rule our actions from July as well as from January. Winter is no better time than summer for inventories, and mental and spiritual appraisements. But the wisdom of our ancestors is in the arrangement, and so we have reached the period when we face both ways—backward to take stock, forward to plan and dream.

Designedly or otherwise this is coincident with the movement of the sun. The days are the shortest of the year. The cosy corner by the fireplace induces thoughts of the year's struggles, triumphs and disappointments. For a few brief days we withdraw into our memories as squirrels into their holes, and shut out the importunate demands of life. We vegetate and dream. Then we come out spiritually rested and toned up for renewed activity and struggle.

How much good we derive from the contemplation of our past depends on the spirit with which we meet this season of inventories. It is a happy coincidence that our resolutions for a new year are immediately preceded by the mellowing influences of the Christmas season. This prepares us as nothing else could for a proper mental and spiritual outlook on life and its duties. We are aglow with the love it inspires, and mellow with its forgiving spirit. Then if ever we can begin with a clean slate, free from the petty jealousies and the burning hates that have gnawed at our peace and joy.

Taking inventories is a heart searching business. Then if ever we must be honest with ourselves. It will do no good to mark up excessive values, or to conceal suffered losses. Damaged goods must be marked down or the balance sheet will be a lie and a delusion. We can not permanently cheat ourselves with padded rolls or fictitious values. Time will find out the facts, so we might as well face the mothholes, expose the hidden defects, and acknowledge the

spoiled goods in our spiritual warehouses. If the sunlight has faded our characters we can never expect them to pass current at par on the moral bargain counters of the universe. Time is a merciless exposer of shams. The only thing that will stand repeated inventories without depreciation as the years come and go is the genuine gold of Christian character.

How splendid it would be if we did not need to fear the most searching of these annual inventories and appraisements. How much better the world would be if on the first of each January we should fearlessly face all the facts of life, mark off the certain losses, scale down the defects of character, take an honest appraisement of qualities, and strike a moral balance sheet that should represent the actual going value of our lives.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Paper of Pins

I RODE with friends, who took me in a Swift Chariot, and we journeyed through places where I was a stranger. And they told me concerning one and another of the folk who lived or had lived in the houses along the road. And concerning one of them, this is the story that a certain lady told to me:

Once upon a time, there was a Young Lady, who came of a Prosperous Family, and who continued Prosperous by Rigid Economy. And she never in all her life had owned an whole Paper of Pins. And when she was about to be Married, then there was bought for her a Paper of Pins. And she prized it more than almost anything that she ever had owned. And when she removed pins from the Paper for the fastening of her Wedding Gown, she was careful not to lose them. And she put them all back, each one in its own two little holes.

And as the days and years came and went, she took heed, and when she saw a Pin, she picked it up; and if ever she lost a pin that had been in her Paper, she replaced it with one of the Same Size. So she kept that Paper of Pins and a Pin Cushion besides, and the Paper of Pins lasted like the Cruse of Oil of the Widow where the Prophet Elijah boarded. And all the years through, she was careful not to wear the holes in the Paper, and she kept putting back the Pins that she Borrowed.

And it came to pass in time that she died. And they took from the Paper the pins that fastened her Shroud. And except for the pins that were thus used, the Paper of Pins was intact as it was when she bought it. And she lived with her husband Forty years, and he never had to buy her a Paper of Pins, no, nor yet One Pin.

And they said that her husband was Likeminded; and that their goods and chattels increased; and they had Money in the Bank. But as she was with her Paper of Pins, so was he with all his possessions. Therefore did they both live and die Poor; and they left a Large Estate, over which their Heirs quarreled; and the Lawyers got the most of it. And when the time came for the Heirs to divide what was left, behold it was very little: but one of the Great-nieces got the original Paper of Pins. And only so many were missing as had gone into the Shroud.

And I considered that every man and woman doth measure his or her own life and soul by the value which is set by them upon Material Things. A Pin is not to be wasted; but he who doth set the value of a Paper of Pins so high can never be otherwise than Poor. And it would not greatly alter the Situation if the Paper of Pins were a Gold Mine.

* * *

SUITING WORD TO DEED

A Notable Gift to the Fund for the Perin-Cate House

WE grow by doing. We increase through service. We often hear it remarked: "It is not so much what we say as it is the spirit in which we say it that counts." That is true. Recently one of our ministers who never speaks without carefully measuring his words said: "An error held in the spirit of Christ is better than a truth held in the spirit of the devil." We have all felt that way at times.

Let us go a step farther. What we do counts for more than what we say, no matter what we say or how we say it.

When it was pointed out that the Perin-Cate House for Young Men in Tokyo, Japan, will be at least one hand of love and fellowship extended across the sea in the interest of international fraternity and world brotherhood, a good woman, who desires that her name be withheld, exclaimed, "I want to make a gift of $5,000 for the lot on which this house for Japanese young men is to be erected."

Such deeds of generosity never die. They live and multiply their kind. This noble and generous woman is not the only individual of her sort in our denomination. There are many such of both sexes in our fellowship. As you read these lines perhaps the impulse will come to you as it did to this one generous giver to duplicate her deed in spirit if not in the amount given. If it does, act upon it before it passes. The sum you give, small or great, is not the chief consideration; your act and the motive behind it tells the story.

It is doing for others that results in others doing for us. It is the service we render that fosters our growth. Our growth means greater capacity for service. One generous minded Universalist has suited word to deed in our new ministry of love. Who will be the next?

* * *

ALREADY AT WORK

You will be interested to know that we have secured our first students for our temporary Perin-Cate House. Two of them are Wasada students and the other is a dental student. They pay yen 35 per month.

Samuel G. Ayres.

The Perin-Cate House has begun its career and Rev. Sempo Ito is already at work as Comrade and Big Brother. The project is getting an early start in temporary quarters so that it will be ready when the great day comes in the real House. Note that the boys are paying their way, which means that the House will be self-supporting.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A NEW EARTH

God grant us wisdom in these coming days
And eyes unsealed, that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and His high ministry.

Not since Christ died upon his lonely cross
Has Time such prospect held of Life's new birth,
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous may we fairer build this last.

Selected.

SUSANNA SUE

THOUGH Betty Bliss had a lovely home, there were no near neighbors, and so she was often lonely. To be sure, there was Elmhurst, the big place not a stone's throw away, hidden in a thick grove; but it had been vacant ever since Betty's family moved to Maplewood, the Bliss home, a few months ago. Betty decided in her own mind that it had always been vacant and soon forgot all about it.

A thick hedge divided Maplewood and Elmhurst, and midway in the hedge stood one of the wonders of the county, a great live oak, hundreds of years old. To Betty the most wonderful thing about the oak was not that the great tree was old but that there was a room in it. The broad-spreading limbs made a fine foundation for the plank floor of the room, and the leafy branches formed the wall and the ceiling. Both on the Maplewood side of the tree and on the Elmhurst side there was a short flight of six steps. Some one years ago had made that little room in the old oak. "But for two little girls, not one," Betty always said.

She did not care to furnish it just to play in alone. Above the room there was a little hollow in one side of the tree. Betty's father had cleared it out and waxed and painted it to keep it from decaying still further.

"It would make a splendid post office," Betty often said, and one day when her father was painting the real house she got him to paint "Post Office" on a little sign and nail the sign over the hollow.

"Only who wants to write letters to herself?" Betty said with a sigh; but as the long summer went on she grew so lonely that at last she was driven to using the little hollow. She had "made up" a little girl whom she named Susanna Sue, and to whom she wrote letters that she signed "Lillian Lorraine" and that she mailed in the make-believe post box in the old oak. Betty Bliss had such an every-day sort of sound, and she had always loved the name Lillian. In the first letter she told Susanna Sue how lonely she was and what a splendid playhouse the little room in the oak would be.

But it was a very one-sided game. Every day Betty found the letter to Susanna Sue still lying in the hollow until she herself took it out. There was never any answer; never, that is, until one day late in August.

Betty had stolen down to the old tree as usual and was about to mount the six steps. "If I find my letter still in the post office," she said to herself, "I shall stop writing letters."

She went up the steps and tiptoed to look into the little hollow. Yes, there was her letter—no, was it? Her envelope had been blue; this envelope was pink.

"Maybe the rain turned it," she thought with a fast-beating heart. But the next moment she remembered that there had been no rain.

She thrust a shaky little hand in and took the letter, which was addressed to "Miss Lillian Lorraine." It seemed ages before she could get the folded paper out of the envelope, but when at last she had it out she found that the letter was indeed from Susanna Sue and was in answer to the one that she herself had mailed. The writer said that she had been delighted to find Lillian Lorraine's letter in the tree post office, and that she hoped she would soon find another one there.

"Indeed she shall!" said Betty to herself.

After that Betty was not lonely any more. She and Susanna Sue kept up a regular correspondence. Every other day Betty mailed a letter and every other day she got one.

"I wonder who Susanna Sue really is," the little girl kept saying to herself. But somehow she felt that she had rather not find out: the mystery was such fun. So she did not keep watch, but stole down at twilight to mail and receive letters. Apparently Susanna Sue also was willing to keep up the mystery.

"Of course I shall find out sometime," Betty would say to herself. "But now it's such fun to be secret like this!"

After the first few days the girls began to exchange little gifts occasionally. Betty put into the hollow in the tree a red pencil, a little sweet-grass basket and a bunch of grapes and received a small box of chocolate caramels, a blue celluloid thimble and a picture book.

One day when the fun was at its height Betty's mother said, "I want you to take a walk with me this afternoon."

Betty did not seem very anxious to go. "I'm busy making a pincushion," she said.

But her mother, who had been told about the mystery, smiled. "We shan't be gone long," she replied; "so go and get your hat."

So Betty laid aside her sewing and put on her hat. She was so busy thinking about Susanna Sue that she did not notice at all where she and her mother were going. Suddenly to her surprise they turned in at a gate and walked up a drive. "Why, this is Elmhurst!" Betty said.

Before she could say anything else a little girl came running out on the porch—a little girl with gold-colored curls and gray eyes. Then a lady came forward and spoke to Mrs. Bliss. A few minutes later Betty found herself alone out in the yard with the little girl. She was still dazed.

"I live here now," the little girl explained. "I was just hoping you would call."

Betty shook her dark straight hair out of her blue eyes and gazed in a puzzled way at the speaker.

"Mother didn't tell me that people had moved to Elmhurst," she said. "And even now I don't think that I know your name."

The other little girl looked astonished. "You don't know my name," she repeated. "Well, I like that, Lillian Lorraine!"

Betty jumped. "Oh!" she cried. "You—you can't be Susanna Sue!"

The other girl laughed. "That's what you called me in your letters," she said. "My real name is Nannette Blair."

"And my real name," Betty said, "is Betty Bliss. I have wondered who Susanna Sue could be and where she came from, but I never dreamed she was so near!"

"I knew about you," Nannette said shyly. "But I didn't like to speak first. I hid behind some bushes one day and saw you get my letter."

Betty's eyes shone. "Now think of that!" she cried.

The next day Betty and Nannette moved, bag and baggage, into the oak-tree playhouse, and the post-office became a little upstairs storeroom.—*Beulah Rose Stevens, in Youth's Companion.*

* * *

BIRTHDAY CANDLES

The candles on my birthday cake
  Are bright as they can be,
And each one means a little year!
Nine years—nine candles pink and clear—
  All lighted just for me!

The candles on my birthday cake
  Are growing faint and blue,
So I must shut my eyes, and blow,
And wish a wish, because, you know,
  A birthday wish comes true!

The candles on my birthday cake
  Have all gone out, the dears!
"You'll have your wish!" I heard them say,
O candles, what a happy day!
  And oh, what happy years!

Helen Cowles LeCron.

* * *

STRUGGLING WITH THE AMERICAN LANGUAGE

Curiously naive and innocent was the Right Rev. Mandell Creighton, who was Bishop of London twenty years ago and more. Dr. Creighton once visited this country and became very well acquainted with the family of Professor Child of Harvard University, by whom he was entertained. Rev. Francis S. Child, a son of Professor Child, recalls some amusing stories about the good bishop.

On one occasion he had been visiting Stockbridge in the Berkshire Hills. Returning to Professor Child's home in Cambridge, he said, "Professor, you are the leading American authority on language and literature; what is the American word 'tuo yaw'? I saw it twice from your Albany Railroad."

"Ask my son; he goes up and down to the Berkshire Hills many times each year," replied Professor Child.

After asking Dr. Creighton a few questions, the son explained that there were then two old stations still standing, one at Becket and one at Washington; on the inside of the transom over the front door facing the tracks was painted "Way out." The good bishop had read the words backward.

"Ah, my dear sir," he said, "I am very much obliged, you know: I shall put it down in my notebook to tell Her Majesty the Queen. It is very wonderful!"

Miss Helen Child, the professor's eldest daughter, visited Bishop Creighton at his London residence. One day at dinner—King George and Queen Mary, then Prince and Princess of Wales, were present—Dr. Creighton turned to Miss Child and said, "Ah, Miss Child, the Prince and Princess are very anxious to hear you speak American, you know, same as you do in the bosom of your family at home when we English, you know, are not visiting you."

"But, my Lord Bishop," said Miss Child, "we always speak only king's English in our home."

"Ah, Miss Child, but you're fooling me, you know," was Dr. Creighton's reply.

Miss Child finally discovered that Dr. Creighton really thought that all Bostonians and Harvard professors spoke "Bigelow Papers" talk in the bosom of their families.—*Youth's Companion.*

* * *

AN EXCEPTION

An aged woman, crossing a busy street, became bewildered. In turning back and forth, she slipped and fell to her knees.

A motor car stopped with a jerk almost touching her. And the driver yelled: "Stupid! Beat it for the sidewalk. The next time you'll get run over, and serve you—well right."

The big traffic cop, who had seen and heard, lifted the old lady to her feet and then stepped to the car. With his left hand he took the driver's nose and give it one of the choicest of twisters; and with the other hand he made the sound of clashing cymbals upon brazen cheeks.

Policemen must never, never, never, never, punish offenders without warrant of law.

But there are highly desirable and honorable exceptions.—*Christian Statesman.*

* * *

A COMMON SLIP

A very common slip of the English tongue, or of the English mind, has just caused a little soreness in part of the French press. In some English press accounts of the deaths of M. Marcel Sembat and of Dr. Sophie Bryant, Mont Blanc and even Chamonix have been spoken of as being in Switzerland. Chamonix is specially inexcusable, because it is all in France, by several good miles. Mont Blanc, though not wholly in France, is not, in any degree whatever, in Switzerland. Plenty of Englishmen wrong Italy in the same way by speaking as if the Matterhorn and Monte Rosa stood in Switzerland instead of being spikes upon the railing of her demesne. Why do we do it? Certainly not to annoy. Perhaps because we ourselves have none but a sea frontier. The limits of our own territory are so singularly well defined that we are apt to be a little careless about boundaries that may seem to us to be drawn with a pen. Even when we do happen to have limits of this kind set within our native island we do not always observe their precise implications. How many times a year does the "race-conscious" Scotsman protest against the use of the adjective English in connection with the institutions and inhabitants that belong to the other side of the border? American officials have told strange tales of English tourists who have claimed Michigan as a part of Canada; and the first demand attributed to at least one Colonial Secretary on taking office has been to be shown where the colonies were. Our neighbors should not be vexed with us about our treatment of Mont Blanc; they should rather pity us. We are still an insular people and geography is not our strong suit.—*Manchester Guardian.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Glimpses of Authors. By Caroline Ticknor. Illustrated. $3.50; uncut $5.00.

This Ticknor pie of literary reminiscences is plentifully besprinkled with plums, such as the spoiling of an international Thanksgiving dinner by a feline marauder; Eugene Field's revenge on Edmund Clarence Stedman for refusing to write a preface; a luncheon at Anne Thackeray Ritchie's; a ghost in the Coleridge house; a tea with Jane Austen's grand-niece; Dickens' loss of a bet and gain of a pair of gold gloves; a visit to the Du Maurier family, who seemed to have walked out of the pages of "Punch," and many others, both English and American.

Fairy Prince and Other Stories. By Eleanor Hallowell Abbott. $2.00.

The fairy prince arrives in the very first story, which is quite unusual,—and Rosalee is only seventeen. The rest of the family are Father and Mother, Carol, who has been "given the beautiful gift of silence" instead of speech, and Ruth, who says that when she "gets tall enough and more spelly" she will make a story. There is also Aunt Esta, who is pursued by the new minister and a certain rich man, and invents a wonderful game to cure a sick little girl. And whether they are demonstrating the game, or budding the Christmas tree, or whatever, they are right much fun.

Broken Barriers. By Meredith Nicholson. $2.00.

The Durlands have suffered reverses, and though Roy is to continue at the law school the girls must earn money; so Grace leaves college and comes home to find her older sister Ethel in an insurance office. She elects to try her abilities as a saleswoman at Shipley's and fortunately attracts her first customer, Miss Reynolds, who buys two suits, a coat and an evening gown and becomes a valued friend.

In time Grace helps Miss Reynolds to establish Friendship House, a club for business girls, the motto of which is "Be Kind;" but before that she goes through a period of feeling that some of the barriers are obsolete and may be disregarded in individual cases. This she learns by experience is not so, and "life, nobly considered, is impossible without law."

Half-Past Seven Stories. By Robert Gordon Anderson. Illustrated. $2.50.

The clock has gone along half an hour; but the Toyman and the Three Happy Children are just the same, and here are some more adventures for you to hear about at bedtime, among them "The Blue Croaker, the Bright Agate, and the Little Gray Mig," "Two o' Cat," "Ole Man Pumpkin," "When Jehosophat Forgot His Piece," "The Hole that ran to China," "The Jolly Roger," "Dr. Philemon Pipp," and "The Peppermint Pagoda," which sounds exciting, but can not be eaten.

Gigolo. By Edna Ferber. $1.75.

These stories are made up of every-day happenings served with the Ferber brand of sauce piquante, or, to be as slangy as the title, snappy sauce.

Gigolo "in the mad year 1922 A. W. . . . designated one of those . . . pathetic male creatures "who dance with any woman for a fee; and this was temporarily the life of Gideon Gory, sometime aviator and gilded youth; The Sudden Sixties tells how Hannah was sixty, when only the other day she had been a bride of twenty; The Afternoon of a Faun, of an afternoon off of a popular garage employee; Old Man Minick, of how Father became independent; Not a Day over Twenty-One, of an excursion into movie-land by Harrietta Fuller, actress; Home Girl, of life in Chicago apartments plus delicatessen shops; Ain't Nature Wonderful, of the getting wise of Florian Sykes; and If I Should Ever Travel, of Pardee's in Okoochee, Oklahoma, and Honolulu, and Maxine's awakening.

Ann and Her Mother. By O. Douglas. $1.75.

"It was an odd chance that sent Mark and Charlotte to India and Jim to South Africa the same winter," leaving Ann and her mother alone with the maids Marget and Mysie, and Tatler the Persian cat. But they are determined it shall not be the winter of their discontent, so Ann sets about writing the "Life" of her mother, who describes herself as "an ordinary woman with several babies and a man and a kirk to look after."

Such delicious Scotch characters—for instance, "Granny," who was "sodger-clad but major-minded," Mrs. Daw, who liked "the kind o' minister that misca's the deevil for aboot twenty meenits and then stops,"—and so many experiences, and deep affection, kindness and service—it is all lovable and a " gay pattern."

The Merrie Adventures of Robin Hood and Santa Claus. By J. Edgar Park. Illustrated in color, boxed, 75 cents.

If Robin Hood and Santa Claus get together, something must happen—and it did!

You see, the snow was very deep, and Santa's sleigh tipped over, and the packages were scattered, and the reindeer ran away. Then Robin Hood appeared with two of his merry men, and they opened those gifts and marked them for the ones who really needed them—darling twin babies for the dowager duchess instead of another pearl necklace, and rich children's toys to poor little boys and girls in the tenements—and "deep in the greenwood forest Robin Hood and Santa Claus clapped each other on the back and laughed big deep Christmas laughs."

The Letters of Franklin K. Lane. Edited by Anne Wintermute Lane and Louise Herrick-Wall. Illustrated. $5.00.

Here we have the life-story of an American statesman, "unfolding itself in service of his country, which was his passion," and also the inside history of the Cabinet during the war, when Mr. Lane was secretary of the Interior.

The letters are addressed to Roosevelt, Lawrence Abbott, Elihu Root, Woodrow Wilson, Walter H. Page, William J. Bryan, Robert Lansing, intimate friends and members of his family, and are of great interest, both politically and personally.

The Last Harvest. By John Burroughs. $2.00.

There comes a time for the last harvest of the year and of a life; and this is the final garnering for the Sage of Slabsides.

Most of the papers were written in the sunset years after fourscore, and include Emerson and His Journals; Flies in Amber; Another Word on Thoreau; A Critical Glance into Darwin; What Makes a Poem? Short Studies in Contrasts; Day by Day; Gleanings; and Sundown Papers.

"If the reader misses here some of the charm and power of his usual writing, still may he welcome this glimpse into what John Burroughs was doing and thinking . . . . before the illness came which forced him to lay aside his pen."

Jack and I in Lotus-Land. By Frances Little. $1.40.

Here is the Lady of the Decoration again, with the same spark at the tip of her pencil.

Jack has just finished a long Red Cross job and announces that he will take a year's rest before settling down to his practise again. So they sail for Japan, and "it's like playing a return engagement with the same leading man."

Of course the Lady collects friends on the voyage, and one proves an old friend of Jack's, Burnet Spencer, whom she rashly promises to mother his daughters if he has to send them out of China. And behold, the two girls arrive, heralded by a cable, one the embodiment of mischief, the other like "a Bellini Madonna, seeing nothing nearer than the stars," and they bring an astonishing Chinese woman, "four cages full of song-birds," and a monkey!

An exciting summer follows, but knowing the Lady, you feel sure she will emerge triumphant, and in September she and Jack depart, leaving no address, determined to have a few weeks alone if they "dangle their feet from the North Pole to accomplish it."

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

TURNING OVER A NEW LEAF

Facts to Face and Questions to Answer at the Beginning of the New Year

The time for the turning over of new leaves is at hand. The book of the old year is finished. The book of the new year with its yet unwritten record is spread before us. What shall its pages record! Let us pause in prayerful meditation on the old days that are gone that we may begin, with deepening purpose, to write more truly, more loyally, the pages of the new days that are to come. Let us face the new year with a definite purpose. We drift into many seas for which we would not deliberately set sail.

The Missionary Society would help you, in your meditation and in your resolution, by the statement of fifteen facts with fifteen questions for you to ask and to answer in your own heart.

1. God gave His best for me—His only begotten Son. Christ gave his best to me—himself. Have I given, through the Missionary Society of my church, the best I had to give?

2. One of the most discouraging features of the missionary work is the small attendance at the monthly meetings. How many meetings have I missed during the past year?

3. Most absent members are absent, not because of deliberate intention to stay away, nor because of real inability to be present but because of unintentional carelessness and lack of previous planning. Was it really impossible for me to be present for the meetings I missed?

4. Only one-third of the church members of the United States are taking any active interest in mission work. Have I tried earnestly and persistently to get at least one new member for the Missionary Society?

5. The grand total contributed annually for Foreign Missions sinks into insignificance when divided among the Protestant Christians in America. Have I given the most I could, or the least I could?

6. A class of boys in a Mission School in India asked to be allowed the privilege of doing without two meals each week in order to give the money saved to build a church where there was none. Have I given only "what I could spare" or have I made self-denials for Christ's sake?

7. A woman whose salary was $700.00 a year made a Thankoffering of $500.00 for the restoration of the use of her arm. What did my Thankoffering amount to last year?

8. The Master's command is "Go ye into all the world." Into how much of the world have I gone in prayer during the year?

8. "According unto your faith be it unto you," is the measure of our missionary opportunity in intercession. If God answered all my prayers what measure of advance would it mean to our mission work?

10. Over six hundred students in China for whom Pastor Ding has prayed definitely, are now in service as Christian missionaries or in training for service. How earnest and how definite have my prayers been, that God would thrust forth more laborers into His harvest field?

11. Knowledge is the key to interest. Have I subscribed for and read my church paper and missionary magazine?

12. More than 200,000 people were enrolled in Mission Study Classes last year. Was I one of them?

13. Interesting, up-to-date missionary books are being published almost daily? How many have I read during the year?

14. Before many years pass, my opportunities for missionary service will be over. What am I doing to secure the interest of young people and children to take my place when God shall call me home?

15. Each New Year is a new leaf in the book of life. Am I resolved to write on my new leaf a better, more unselfish record than the one of the year that is gone?

"Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called to-day,
Face to the front along the King's Highway."

Selected.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FOR EVERY SUPERINTENDENT

If any superintendent has failed to receive from the General Sunday School Association, a handsome loose-leaf notebook, with printed sheets regarding the opening services for January and a promise of much more material to follow, he should report the matter at once. He is entitled to the gift. There are some cases in which changes in the list of officers have not been made known to the national office; moreover the post-office department may have failed on some deliveries. We earnestly desire, however, to supply every superintendent.

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IN SPITE OF THE STORM

On the Sunday when the Near East envelopes were to be distributed it rained in some parts of the country, it snowed in others and the wind blew everywhere. Not more than half the scholars were present. What effect will that storm have on our total receipts? We have confidence that our superintendents and teachers will make sure that an envelope is placed in the hands of each scholar who was absent, for the double purpose of bringing the offering up to its proper size and of giving every member a share in the Christmas blessing.

* *

UNIVERSALISM STANDS THE TEST

A loyal friend, in sending her annual contribution for the support of our Association testifies to the sufficiency of her religion when the shadows of age begin to fall. She says:

"As my physical strength grows weaker, my spiritual strength increases and I am, in my loneliness, learning to lean upon the Everlasting Arms and to trust myself and all that I possess to the care and keeping of Him who hath said, 'I will never leave thee nor forsake thee.' For fifty years my dear husband and I walked together in this life and it may not be long for me to wait for my call to come when I shall see him again where parting shall be no more. Bless the Lord, O my soul! Bless his holy name! How thankful I am that I have our beautiful faith to comfort and to bless in all trials and I pray that as long as I live I may be able to give something for its growth. I know of no better way than through our Sunday Schools and Young People's Christian Unions. Our young folks make Universalist old folks—I have learned that by experience."

Such testimony makes us doubly enthusiastic in our effort to give to the young "the glorious gospel of the blessed God."

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MORE NAMES FOR OUR HONOR LIST

Now we get a report of faithfulness from Waltham, Mass. Besides having some students well on the way to our five-year mark, the school has four already entitled to mention, as follows:

Robert Pettiner, perfect attendance for five years.

Richard Bird, Jr., perfect attendance for six years.

Albert Bent, perfect attendance for eight years.

Isabella Russell, perfect attendance for eighteen years.

Where is the scholar who can equal the wonderful record of Miss Russell? There are some in our Church but they have not yet been reported for this honor list.

Much of the credit for the Waltham record is due to the enthusiastic and intelligent work of the superintendent, Mr. Frank L. Barnes, who has held his position for twenty-eight years and has missed but a very few services.

Young People's Christian Union

THE DIRECTOR'S DATES

Dec. 27-28. Mid Year Board Meeting, Muncie, Ind.

Jan. 4. Los Angeles, Cal.

Jan. 5-9. Other points in Southern California.

Jan. 12-14. Oakland, Cal., and vicinity.

Jan. 14. Evening, Palo Alto, Cal.

Jan. 16. Tacoma, Wash.

Jan. 21. Tuttle Church, Minneapolis, Minn.

Jan. 28. Morning, Palmer, Mass.

Jan. 28. Evening, Amrad Broadcasting Station (Young People's Day service to be broadcasted at 8.30 p. m., Eastern Time.)

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HEAR BROTHER BROOKS

The Y. P. C. U. Missionary and State Superintendent of Texas, Rev. R. L. Brooks, who made such a deep impression upon the General Convention in Baltimore, is to make a northern trip beginning early in the new year, under the auspices of the Young People's Christian Union.

He will visit many local, district and state Union meetings, and will be heard in the pulpits of a number of our churches. It is not often that an opportunity like this occurs, to hear one who stands out on our denominational frontier holding aloft the banner of the larger faith.

What he will have to say concerns the members of the Union only because they are making his work, and much of the rest that is being done in the Lone Star State, financially possible. It concerns just as much every loyal Universalist who is interested in the advancement of our philosophy and faith, and who desires to see our church grow.

During the period of less than three years in which the Young People's Christian Union has been helping to finance the work of our church in Texas, there has been nearly a one hundred per cent increase in church membership, a record which can not be equaled in any other state. And in large measure this growth has been due to Brother Brooks, who through his own missionary work has won many new adherents, and who has associated with himself other men whose word and work have been of great help in achieving this result.

Be sure to hear Brother Brooks when he is in your vicinity in January or early February.

Brother Brooks' Dates

Jan. 7. Minnesota State Rally, Minneapolis: Tuttle Church in morning, Redeemer in evening.

Jan. 8. Chicago District meeting, Oak Park.

Jan. 10. Detroit, Mich.

Jan. 11. Canton, N. Y.

Jan. 12. Oneonta, N. Y.

Jan. 13. Vermont State Rally, Bellows Falls.

Jan. 14. Morning, Palmer, Mass. Evening, Springfield, Mass.

Jan. 18. Morning, Crane Theological School. Evening, Lewiston, Maine.

Jan. 19. Oxford District Meeting, Norway, Maine.

Jan. 20. Cumberland District Meeting, Portland.

Jan. 21. Evening, Mystic Valley League, Somerville, Mass., First Church.

Jan. 22. South Shore League, North Weymouth, Mass.

Jan. 23. Rhode Island Conference, Woonsocket.

Jan. 24. North Shore League, Lynn, Mass.

Jan. 25. Morning, W. U. M. S. Public Meeting, Malden. Evening, Charles River League, Waltham.

Jan. 26. Metropolitan District Banquet, New York.

Jan. 28. Morning, Hartford, Conn.

Jan. 28. Evening. Connecticut State Rally, New Haven.

Feb. 2. Northeastern District Meeting, Akron, O.

Feb. 3. Southwestern District Meeting, Cincinnati.

Feb. 4. Illinois State Rally, Urbana.

Feb. 5. Morning, Lombard College,, Galesburg, Ill.

Feb. 6. Junction City, Kansas.

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THE OLD NORTH STATE

After my visit to the Land of the Sky, I had opportunity to visit three of our churches farther east in North Carolina: Durham, Clinton and Kinston. The first and last of these, like Greensboro, are steadily growing cities, and in every one of them we ought to have a resident minister. I wish that every member of the Women's National Missionary Association might have the privilege which has been mine on several occasions, to visit these and others of our North Carolina churches. I know that the response to appeals for funds would then be adequate to meet the need. We should have three more ministers in the state, and every one of them would be kept busy seven days a week. What has been done in the past, and what is now being done with too small a working force, is guarantee of what could be done if our opportunity were clearly realized.

As I have taken occasion to say before, North Carolina strikes me as about the most progressive state I visit, not because it is in the lead in many things, for it is not, but because it is making more rapid progress now than any other I know. It is seven months since my last visit, and I am reminded of the corn on the Iowa prairies on a hot mid-summer day: you can see it grow. A Texas newspaper recently remarked that North Carolina has recently invested $50,000,000 in hard roads and has secured $50,000,000's worth of hard roads and $25,000,000's worth of publicity. North Carolina ought to have an equal proportion of publicity for its advance in educational standards, rural organization, community health campaigns and other forward steps that are bringing in the better day, and I am glad to add my contribution.

There is equal opportunity for us to help to make the state as progressive in its theology and in its practical application of Christianity to daily living, as it is in these other respects.

* *

YOUNG PEOPLE'S WEEK

The week beginning Jan. 21 and ending Jan. 28 is recognized generally throughout our Church as Young People's Week. There is a psychological advantage in doing things together which no church or minister should miss.

The churches that have active Unions will, of course, observe the week and the day which closes it in some fitting fashion. The plan suggested includes, first, a sermon to the young people by the minister of the church on Jan. 21; a social event during the intervening week designed to promote acquaintance with all the young people of the parish and community, with a view to enlisting them in the Union; a morning service on Jan. 28, conducted entirely by the young people; and on the two Sunday evenings, devotional meetings given to the consideration of Christian Stewardship and its obligations. This general outline will, of course, be adapted to meet local needs and possibilities.

The churches without Unions can take advantage of the psychological situation created in the whole Church by the observance of Young People's Day, by issuing an urgent invitation to all young people to attend a special service when the minister, or perhaps an invited guest from a near-by Union, can present to the young people the challenge of to-day to the youth of the Church.

There should be a Union in every church which has as many as ten young people in it, and if they are not ready for it and do not desire it now, it is the business of minister and laymen to undertake a campaign of education and revelation, that blind eyes may be opened and that cold hearts may thrill with the natural enthusiasm of youth for the things of God.

It is a part of our modern Universalist philosophy, not only that all men will be saved, but that we are charged with the present duty of helping God to save them. And the best place to begin is with the young people in their formative years, who if challenged aright will respond.

Every church that makes up its mind to have a Union can have one; but more important than that, every church that wants to maintain itself in the years ahead will not fail to educate and train and challenge its young people for the service of the Kingdom of God.

Stanley Manning.

Boston, December 20.

Among Our Churches

Church News and Interests

PERSONAL

The address of Rev. Charles Conklin, D. D., is now 1452 Washington St., Canton, Mass.

Rev. Isaac Smith of West Somerville, Mass., took charge of the vesper services at Franklin Square House, Dec. 17, in place of Dr. Frank Oliver Hall, who was detained by his work at Haverhill.

Miss Ruth Woodis, of Worcester, Mass., after passing safely through the dangers and hardships of the Near East, met with a serious accident recently within a few feet of her own home. She was struck by an automobile and suffered cuts and bruises that necessitated a ten-day sojourn in a hospital.

The marriage of Miss Hazel Moxham of the Publishing House family and Mr. George Prentice took place in the reception room at 176 Newbury Street on Wednesday evening, Dec. 20. Dr. Marshall performed the ceremony and an informal reception was held immediately afterward. Mr. and Mrs. Prentice are spending the Christmas season in New York.

Mr. Herbert F. Gunnison, president of the Brooklyn Eagle Co. and vice-president of the Associated Press, during the past summer headed the most successful tour which his paper ever undertook. Arranged primarily to visit the Brazil Centennial Exposition, it was extended to all of the principal South American countries and became a veritable "embassy of friendship and good will."

Miss Alice G. Enbom of the Headquarters Staff of the Women's National Missionary Association was on the New Haven railroad train which left the rails at high speed Dec. 18 near the Hyde Park Station and was wrecked. Miss Enbom was badly shaken up but was uninjured, although a heavy steel rail went through the car three or four seats ahead of her and seriously injured a lady sitting there.

DENOMINATIONAL CALENDAR

Jan. 25. Public meeting of the W. U. M. S. of Massachusetts, at Malden, Mass.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Our Men's Club held a Father and Son banquet in our parish house on Tuesday evening, Nov. 14, which was attended by sixty fathers and sons. Music by a male quartette, talks by fathers and sons and motion pictures helped make the occasion a great success. The union Thanksgiving service of the down-town churches was held in our church Thanksgiving morning and was well attended. Our harvest supper, prepared and served by the members of our Sunday school and Y. P. C. U., was a great social occasion. Our annual Christmas bazar on Dec. 5 proved to be a great success both socially and financially. Mr. Kearns has sent out a request to our people to make a Christmas gift to our church in the form of contributions toward the next payment on our church mortgages. One thousand dollars is the goal set. We have reduced our mortgages from $17,700 to $8,300 during the last two years. We shall keep up the good work until the job is finished.

Illinois

Peoria.—Rev. B. G. Carpenter, pastor. The winter season opened with good interest all along the line. This church is making an effort to plan the regular services of worship so that they will provide a regular, constructive course in religious culture. The sermons are in groups around the central issues of the spiritual life. Reading and helps in meditation was suggested for all. The Sunday school has made a good gain over last year. Two new members were received into the church Dec. 3. Special effort will be made to center the interests of the people around the church during the holiday season. The Sunday evening lectures still continue to crowd the church.

Maine

Turner Center.—Rev. G. W. Sias, pastor. The Sunday school was recently revived and reorganized and is doing good work. Mrs. A. L. Libby is the Missionary Superintendent and has been using the Japan material sent out by the G. S. S. A. The church has purchased an individual communion set and the communion was observed on All Souls Sunday for the first time in several years. The parsonage was the scene of a happy event on Thanksgiving Day when the minister's daughter, Orpha Carol, was united in marriage to Mr. Bert M. Davis of Harrison, Maine. The men of the parish gave an oyster supper Nov. 17 and the Ladies' Circle held their annual fair Dec. 7. Both successful. The Circle holds a supper each month and it is truly a community affair. A short entertainment follows, then games, and the parish is fortunate in having a man who likes to see the young folks have a good time, Mr. Emil O. Herms, to superintend the play. We are glad to have our parish clerk, Mr. Wm. Blossom, who moved away last spring, return to us this fall. We have recently lost one of our younger and one of our older members. Mr. Milton Fish, an enterprising young farmer who stood for good things in the community, passed away in October, and Mrs. Aurilla Ridlon, almost seventy-five years old, an interested member for years, died in November.

New York

Middleport.—Rev. E. H. Carritt, pastor. The church school is in fine condition, there is an attendance of about sixty, with a splendid working force of officers and teachers. The teachers and officers meet once each week for Bible study and for any business pertaining to the work. Mr. Carritt has made two charts, each eight feet by four, to be used in the older boys' class and the older girls' class. These charts depict the public life of Christ. The Y. P. C. U. meets every Sunday evening at six o'clock and is a live Union. The pastor, with three of the members of the Y. P. C. U., attended the convention at Cortland. The annual sale and supper Dec. 6 in Social Hall was attended by over 300 people. The total amount cleared was $255.27. Also $9.55 was made by selling carnations for the Clara Barton Memorial. The pastor received a letter from All Souls Church in Grand Rapids, Mich., asking for a little help in their sale, and a few articles were sent to them. The Middleport church was glad to help if in only a small way. There have been four christenings in the past year.

Ohio

Norwalk.—Rev. W. W. Betts, pastor. The fiftieth anniversary of the dedication of the Norwalk church was joyfully celebrated Dec. 8-10, beginning Friday afternoon with a fine attendance. The "minutes of 1872" and "sketch of the history of the church" read by A. D. Sanders, the present clerk, and the paper on "Peru, the Mother Church," by Miss Effie Danforth, brought out many interesting facts not commonly known. Dr. H. L. Canfield, the founder of the church, preached his first sermon in Norwalk in the old courthouse on Dec. 1, 1867, and exactly five years from that day the church building was dedicated. Dr. Canfield, who is over ninety years "young," as he says, is now living in Pasadena, Cal., enjoying good health and in good spirits. A very interesting letter from him was read by Mrs. Marian Dooley Freeman, and much regret was expressed that Dr. Canfield was unable to be present. Several valuable gifts have been made to the church expressing the interest of the donors. Among them are a splendid pipe organ, the first in Norwalk, presented by W. A. Mack at the dedication of the church and still giving good service; city property and money by S. W. Owen and Benjamin Wyman; money bequests by Fredus Simmons and Mrs. Leah Jackson; a carved communion table and memorial vase by I. Welton Goodell in memory of his grandparents, Mr. and Mrs. I. W. Bostwick, and his mother, Mrs. Mary Goodell; collection plates by Miss Jane Griffin; a baptismal font and hymnal board by Mrs. Carrie Bishop Searles, and chandeliers for the

vestry by Mrs. C. R. Webster. The only charter members now living are Mrs. Eliza Wilkinson Cunningham of Toledo and Mrs. Mary Wilkinson Rule of Wakeman, both being present at this time. Friday evening a banquet was served to nearly one hundred and fifty, Mr. Betts presiding as toastmaster. This part of the program was very enjoyable, especially the reminiscences of early members and the letters and telegrams from absent members and former pastors unable to be present. There were at the celebration thirteen who attended the dedication in 1872. Saturday was visitation day. To the local members, perhaps the most enjoyable feature of the program was the presence of former pastors who brought inspiring messages. Those making addresses were Rev. E. M. Minor of Marseilles, Ill., Rev. Wm. Couden, Concord, Mich., Rev. A. I. Spanton, Akron, O., Rev. Harry L. Canfield, Rocky Mount, N. C., and our State Superintendent, Rev. I. V. Lobdell, Columbus. The attendance and spirit throughout the entire celebration were excellent, the church being filled almost to capacity at several sessions. We feel that altogether this fiftieth anniversary celebration was a success, not only for our own enjoyment and that of our friends, but as well for the enlightenment of the community as to the principles and purposes of the Universalist Church.

Pennsylvania

Girard.—Rev. Herbert H. Graves, pastor. The Universalist church at this place is closing one of its most successful years. All departments are in good condition. Some of them are stronger than ever before. This is especially true of the Sunday school. Under the leadership of Mrs. May Crocket, superintendent, we have a well organized and equipped church school of about 125 members, which includes the usual officers and eleven efficient teachers, six of whom are also teachers in the public schools. We have several organized classes. One of these is the Clara Barton Bible class for women, which meets once each month for a social evening. Miss Jennie Ellis, Pennsylvania State Sunday School Worker, made us a visit in October, which was appreciated, and we shall look forward with pleasure to her next visit. The interior of the church has been redecorated and finished in ivory white and an oak floor laid in the main church and vestibule. The long unused gallery has been remodeled and made into two well ventilated and pleasant class rooms. We have also finished and furnished an assembly room for the exclusive use of the primary department of the Sunday school which may be quickly converted into separate class rooms. For several years this church has been on the budget plan, and the deficit is unknown. Although we have had nearly a thousand dollars extra expense this year there will be no debt. Dues to General and State Conventions and a generous contribution for Japan, Suffolk and Near East Relief are met each year, besides responding to all worthy local calls. There has never been a Mission Circle in the Girard church, although we have two strong women's organizations. An effort is now being made to institute a Circle of the W. U. M. A. with a good outlook for success.

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MEMORIAL SERVICE FOR REV. ROGER L. MARBLE

Memorial services were held Sunday afternoon, Dec. 17, at the Third Universalist Church of North Weymouth, Mass., for the Rev. Roger L. Marble, formerly pastor of the church, whose sudden death was a shock to the church and the community. In spite of weather which was most disagreeable and streets that were nearly impassable, the church was filled with parishioners and friends, Catholics as well as Protestants, who had come to pay their respects to their former leader. Rev. George E. Leighton, D. D., was in charge of the service. Rev. J. L. Dowson of Weymouth offered prayer. Rev. Lee S. McCollester, D. D., spoke of Mr. Marble as a student, and Rev. Roger F. Etz spoke of him as a Universalist minister. Mr. W. B. Dasha, vice-president of the North Weymouth Community Welfare Association, of which Mr. Marble had been president, paid the tribute of that organization to his interest in community work. Rev. Thomas P. Bitler, pastor of the Pilgrim Congregational Church, spoke of him as a fellow-worker and presented a resolution passed by the fellowship class of his church expressing the sense of sorrow and loss of the class in the going of this leader from the community. The final word was spoken by Edwin R. Simpson, the moderator of the parish, on Mr. Marble as pastor and friend. Music for the service was furnished by the Concorde Male Quartette. The large attendance at the service was a most sincere tribute to the place which Mr. Marble had made for himself in the hearts and lives of this community. He will be greatly missed from the many interests in which he was a leader.

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Married

Holmes-Hammond.—At the home of the minister, Brookline, Mass., Nov. 29, by Rev. L. W. Coons, D. D., C. Atherton Holmes and Grace de Wolfe Hammond, both of Georgetown and Haverhill, Mass.

Ham-Merrill.—At Universalist Headquarters, Boston, Dec. 7, by Rev. L. W. Coons, D. D., Miles F. Ham and Bertha L. Merrill, of Augusta, Maine, and Boston, Mass.

* *

Obituary

Alphonso A. Seagraves

A. A. Seagraves was born near Deer Creek, in Carrol County, Ind., Jan. 27, 1859, and died Nov. 24, 1922. He is survived by his wife, two sons, three daughters, ten grandchildren and a host of relatives and friends. He was a charter member of the Pleasant Valley Universalist church, which was organized during 1891, and filled the position of Sunday school superintendent from the time the church was organized until within a few months of his death. Mr. Seagraves was ever loyal to the interests of the State and General Conventions, as well as to those of the local church, which he supported generously with both his presence and means.

The funeral was conducted by his pastor, Rev. Willard O. Bodell of Galveston, the services being held in the Pleasant Valley church, in the presence of a great throng of neighbors and friends.

Jesse E. Thomson

Jesse E. Thomson, one of the oldest practising physicians of Rutland, Vt., passed suddenly to the higher life Sunday night, Nov. 12.

Dr. Thomson had been at an important meeting of the trustees at the church, and later he visited friends. He had just driven his auto into his yard when he was taken ill, and died in a few minutes.

Dr. Thomson was born in Jericho, Vt., Nov. 22, 1853. He received the degree of M. D. from New York University in 1878, and practised in Cabot and Jericho till 1882, when he settled in Rutland, and built up a wide practise in the city, and the country about.

He represented the city in the Legislature in 1896, and was State Senator from Rutland County in 1898. He was also city health officer for many years. He was one of the founders of the Universalist society in Rutland, and was prominent in securing the erection of the beautiful stone church, and was a trustee till his death, a potent factor in the maintenance of the church so dear to his heart.

He was a Mason of the 33d degree since 1894, had held practically every office in the local lodges, and was Past Grand Commander of the Knight Templars of Vermont.

At the service in the church the floral tributes, an almost solid bank several feet high across the pulpit platform, bore mute testimony of the love and respect of Roman Catholics, Jews and Protestants, while the auditorium, vestries and balcony were crowded with friends from Vermont and other states, and with many of all faiths to whom he had ministered. The service was conducted by his pastor, Rev. A. J. Torsleff.

* *

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Crackling

The dean was exceedingly angry. "So you confess that this unfortunate young man was carried to the pond and drenched? Now, what part did you take in this disgraceful affair?"

"The right leg, sir," answered the sophomore meekly.—*Johns Hopkins Black and Blue Jay.*

* *

Family landed at Ellis Island speaking a language nobody could understand. If they could only sing they would make a valuable addition to grand opera.—*New York Evening Mail.*

* *

"A motor truck smashed the baby carriage to smithereens, mum."

"Horrors! Was the baby hurt?"

"You're mighty lucky, mum. He was kidnaped only five minutes before."—*Life.*

* *

May (watching ball-game): "Where do they keep the extra bases?"

Ray: "What for?"

May: "Well, that man just stole third base."—*Dry Goods Economist.*

* *

Henry Ford makes $264,046.41 a day. We are glad we are not Henry. We could never have nerve enough to take a day off. —*American Lumberman.*

* *

A Dallas court says a man has a right to get drunk in his own home. Thus is the sanctity of the home preserved.—*Dallas News.*

* *

"What sounds worse than a phonograph almost rundown?" inquires one paragrapher. A pedestrian who is almost run down.—*Asheville Times.*

* *

Edison says college men object to work. College doesn't seem to change people so much, then.—*Houston Press.*

* *

The Chicago Surface Lines carried 4,300,000 more passengers in October than in September, and we caught that very car.—*American Lumberman.*

* *

Fair Visitor: "Is there some place aboard where I can get a drink of water?"

The Gob: "Certainly, Miss. At the scuttlebutt, on the starboard side of the gun deck, 'midships, just for'rud of the dynamo hatch."—*Judge.*

* *

For hours they had been together on her front porch. The moon cast its tender gleam down on the young and handsome couple who sat strangely far apart. He sighed. She sighed. Finally:

"I wish I had money, dear," he said. "I'd travel."

Impulsively, she slipped her hand into his; then, rising swiftly, she sped in the house.

Aghast, he looked at his hand. In his palm lay a nickel.—*Lampoon.*

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